

قَسْرًا وَرَحْمَةً ۚ إِنَّكَ رَءُوفٌ رَحِيمٌ ۖ قَدْ جَاءَكَ مِنَ الْمَلَأَةِ الْمُبِينِ ۚ قَدْ جَاءَكَ مِنَ الْمَلَأَةِ الْمُبِينِ ۚ قَدْ جَاءَكَ مِنَ الْمَلَأَةِ الْمُبِينِ ۚ

(BE QUICK IN THE RACE FOR FORGIVENESS FROM YOUR LORD, AND FOR A PARADISE)

100 WAYS TO ENTER JANNAH

Prepared by: **Dr. Shabbir Ahmed**
Translated by: **Sheikh Ikramullah Ahmed**



وَأَسْأَلُكَ الْجَنَّةَ بِمَا كُنْتُ فِيهَا
مُنْقَرِبًا وَأَسْأَلُكَ الْجَنَّةَ بِمَا
كُنْتُ فِيهَا مُنْقَرِبًا

100 WAYS TO ENTER JANNAH

This book entails 100 good deeds that are easy to practice and takes a person to *Jannah*. By implanting these deeds, one becomes worthy of entering *Jannah*.

Prepared by:

Dr. Shabbir Ahmed

Imam & Khateeb – Sydney, Australia





Book Title

100 WAYS TO ENTER JANNAH

Author

Dr. Shabbir Ahmed

First edition

July 2021

Publisher

Maktabah Yadgar Shaikh al-Islam Pakistan Allamah
Shabbir Ahmed ‘‘Uthmaani.

Email: shabbir_ahmed61@hotmail.com

Mobile: +61414 944 831



تقریظ

حضرت شیخ الاسلام مولانا تقی عثمانی

MUFTI MUHAMMAD TAQI USMANI

Chairman Shariah Council, AAOIFI, Bahrain
Member International Islamic Fiqh Academy, Jeddah
Vice President Jamia Darul-Uloom Karachi - Pakistan

الفتی محمد تقی عثمانی

رئيس المجلس الشرعي البحرين
عضو مجمع الفقه الاسلامي السعودي
ونائب رئيس جامعة دارالعلوم كراتشي، باكستان

بسم اللہ الرحمن الرحیم

الحمد لله رب العالمين، والصلاة والسلام على
رسوله الكريم وعلى آله وصحبه أجمعين

أما بعد:

انجی فی اللہ جناب مولانا ڈاکٹر شبیر احمد صاحب اُن فاضل علماء میں سے ہیں جنہوں نے پہلے پاکستان، اور اب
عرصہ دراز سے آسٹریلیا میں دینی، علمی اور اصلاحی خدمات انجام دیے رہے ہیں۔ ان کی یہ تالیف ”جنت کے سو
راستے“ ان اعمالِ صالحہ کی تفصیل اور تشریح پر مشتمل ہے جو قرآن و حدیث کی روشنی میں انسان کیلئے جنت میں
جانے کا سبب بنتے ہیں۔ اس میں عقائد بھی ہیں، عبادات بھی، معاملات، معاشرت اور اخلاق و آداب بھی۔ ہر عمل
کی تشریح میں فاضل مؤلف نے قرآن کریم کی آیات اور متعلقہ احادیث ترجے کے ساتھ درج کی ہیں جن میں ان
اعمال کے فضائل مذکور ہیں، اور فاضل مؤلف نے ان پر عمل کرنے کا طریقہ بھی بتایا ہے اور اسکے مواقع بھی۔

امید ہے کہ ان شاء اللہ تعالیٰ یہ کتاب مسلمانوں کیلئے بہت نافع ثابت ہوگی۔ اللہ تبارک و تعالیٰ فاضل
مؤلف کو جزائے خیر عطا فرمائیں، اور اسے مسلمانوں کیلئے نافع بنائیں۔ آمین۔ و آخر دعوانا ان الحمد لله رب
العالمین۔



بندہ محمد تقی عثمانی

دارالعلوم کراچی، نمبر ۱۳

۷ محرم ۱۴۳۲ھ

Jamia Darul-Uloom Karachi

Korangi Industrial Area,
Karachi - Pakistan, Post Code : 75180
Phone: (92) (21) 35043192, Fax : (92) (21) 35040234
Email: muhammad_taqi@cyber.net.pk

جامعۃ دارالعلوم کراچی

کونہی اسمتیریل ایریا الریڈ البریدی ۷۵۱۸۰
فانف: ۳۵۱۲۳۱۰۰ (۲۱) (۹۲)
فکس: ۳۵۰۴۲۳۴ (۲۱) (۹۲)

EOULOGY

(Hadrat Sheikh al-Islam Maluna Taqi Usmani)

My brother, for the sake of Allah ﷻ, Maulana Dr. Shabbir Ahmed is a scholar who served Islamic teachings firstly in Pakistan and has been doing so in Australia for a long time. This publication of his **‘100 ways to enter *Jannah*’** entails all those deeds derived from the Qur’an and Hadith that leads a person to *Jannah*. This includes, Aqa‘id (beliefs), ‘Ibadat (acts of worship), Mu‘amalat (dealings in Islam), Mu‘asharat (society in Islam) and (Akhlāq) Islamic ethics and morals. Every deed has been explained in light of the Qur’an and Hadith alongside their translation. He has also explained how these good deeds can be practically implemented in our lives.

I hope that this book is beneficial for all Muslims.

May Allah ﷻ reward the author for his efforts and make this book beneficial for all Muslims. Ameen.

Darul-Uloom Karachi, No: 14

Mufti Muhammad Taqi Usmani

7 – Muharram - 1442

About the Author

Maulana Dr. Shabbir Ahmed is amongst those people who needs to no introduction. His introduction is in the serving of *Deen* and he has dedicated his life to the service of Islam.

He was born on the 6th of October 1961 and memorised a holy Qur'an at a very young age. He studied Islamic studies for 16 years and graduated from Wafaq ul Madaris Al-Arabia, Pakistan in 1985 and obtained an MA in Islamic studies and Arabic.

He further specialised in the field of '*Ilm al-Hadith* (science of *Hadith*) and obtained a higher degree in this field. He completed his research on Abu Yusuf's Kitab al-Kharaj under the supervision of Professor Ahmad Iqbal in the University of Sindh and obtained a PhD in this field. He has also completed numerous courses in Arabic, Urdu, English and technology.

Teaching and preaching services:

Dr. Shabbir began his career in 1985. He worked for an Urdu newspaper company in Jeddah (Saudi Arabia).

He then taught at various religious institutions.

For a lengthy period of time, he was the *Imam* at the Pakistan Army Embarkation Headquarters Masjid in Karachi.

In 1992, he moved to Australia with his family and was invited to be the *Imam* of a Jaami' Masjid in Sydney. Instead of being engaged in secular education, he spends his days and nights in serving Islam and with the blessings of Allāh ﷻ.

Publications and Religious services:

Prior to moving to Australia, Dr. Shabbir had a special interest in writing, and this trend continues today.

1) Qur'anic *dars* (teachings) which he has been delivering over the past 29 years and he has covered the entire Qur'an during

this period. The first volume of this study has been completed and will be published soon.

2) He has completed his research on Abu Yusuf's Kitab al-Kharaj.

3) A book on the issue of moonsighting has been published in Urdu and English.

4) He has also written a book on Manasik Hajj and Umrah for the benefit of those who wish to perform Hajj from Australia.

5) Dr. Shabbir is also the author of '*Tarikh Hajj wa Haramain ma'a Tariqah Hajj wa Umrah*' in which he discusses in detail the history of Hajj as well as the complete procedure of Hajj.

6) The prohibited and disliked acts in Islam (Urdu).

7) The virtues of the night of *Baraa'ah*.

8) Machine-slaughtering in light of the *Shari'ah*.

9) Establishing judiciaries in non-Islamic countries.

Other positions held:

1) Marriage celebrant

2) Marriage counsellor

3) Ex-member of the Australian health ethics committee.

4) President of the Moonsighting Australia committee which consists of over 100 *Imams* from various countries.

5) Member of Australian national Imams council.

6) Member of Mufti council.

7) Ex-member of Regional council of University of NSW.

8) A *Shari'ah* advisor of MCCA (Islamic finance).

9) Member of *Majlisul Ulamaa* Australia.

10) President of Qubaa Association of Western Sydney which was established in 2016.

Dr. Shabbir had long wanted an Islamic institution to be established in Sydney. I often suggested that you create your own institution where the work of Islam should be done in your own way. Alhamdulillah, by the grace of Allāh ﷻ, this institution was established and the following services are currently offered for the benefit of the community:

- Teachings of the Qur'an (*Dars-e-Qur'an*)
- Memorization of the Qur'an (for boys and girls)
- A comprehensive 6-year *Aalim* course for men and women.
- A short 2-year *Aalim* course.
- Marriage counselling.
- Dar al-Iftaa.
- Islamic seminars on various topics.

It is a great honour for Pakistan and religious institutes in Pakistan that the Australian government seeks his services in religious matters and affairs. Many people have accepted Islam at his hands.

Professor Dr. Salahuddin Thani

Principal: Pakistan Shipowners Government College, North Nazimabad, Karachi.

President: College principals welfare association, Sindh, Pakistan.)

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ:

مَجْجَبَاتُ النَّارِ بِالنَّارِ وَالْمَوَارِثُ وَالْمَجْجَبَاتُ الْجَنَّةِ بِالنَّارِ

Abu Hurairah reported: ﷺ

I heard Messenger of Allah ﷺ saying:

The (Hell) Fire is surrounded with all kinds of desires and passions, while Jannah is surrounded with adversities.

(Bukhari & Muslim)

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PREFACE

Prior to this, I wrote a book on the prohibited and disliked acts in Islam which entailed those acts that would take people to *Jahannam* (fire of hell). Some friends suggested that there should also be a book which includes deeds that would take a person to *Jannah* (paradise). This prompted me to compile a list of those righteous deeds that will take people to *Jannah* in the form of a book.

The reality is that Allāh ﷻ created *Jannah* and *Jahannam* long before the creation of the universe. Whoever enters *Jannah*, undoubtedly enters by the grace of Allāh ﷻ and whoever is sent to *Jahannam*, is because of his own doings. A person who does righteous deeds, does so by the grace of Allāh ﷻ and a person who transgresses, is due to his own doing.

It would be wise to mention some details of *Jannah* and *Jahannam* so we can try our best to ensure we refrain from those wicked deeds that will drive us to *Jahannam* and we focus on doing those righteous deeds that will enter us to *Jannah*.

Jahannam: جَهَنَّمَ

There are numerous different names of *Jahannam* mentioned in the Holy Qur'ān which include:

1) *Al-Haawiyah* (الهاوية)

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ فَأُمُّهُ هَاوِيَةٌ وَمَا أَدْرَاكَ مَا هِيَةٌ نَارُ حَامِيَةٍ.

“But as for one whose scales are light; His refuge will be an abyss. And what can make you know what that is? It is a Fire, intensely hot”.¹

Haawiyah is the first level of *Jahannam* which is a pit in which those people whose bad deeds outweigh their good deeds.

¹ Surah al-Qaari'ah: 8-11

2) **Al-Sa'eer** (السعر)

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ.

*“And they will say, if only we had been listening or reasoning, we would not be among the companions of the Blaze.”*¹

Sa'eer is the second level of *Jahannam*. This gate of Hell is called *Sa'eer* because it is constantly kindling, rather it has never ceased to kindle from the moment it was created.

3) **Al-Jaheem** (الجهيم)

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَهِيمِ.

*“But those who disbelieved and denied Our signs – they are the companions of Hellfire”.*²

Jaheem is the third level of *Jahannam*. It is called *Jaheem* because of its blazing fire.

4) **Saqar** (سقر)

يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ.

*“The Day they are dragged into the Fire on their faces [it will be said], Taste the touch of Saqar”.*³

Saqar is the fourth level of *Jahannam*. It is a valley in *Jahannam* which is extremely hot and is reserved for those who used to be arrogant in this world.

5) **Al-Hutamah** (الخطمة)

كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ نَارُ اللَّهِ الْمَوْقُودَةُ.

*“No! He will surely be thrown into the Crusher. And what can make you know what is the Crusher? It is the fire of Allāh, [eternally] fueled”.*⁴

¹ Surah al-Mulk: 10

² Surah al-Maa'idah: 86

³ Surah al-Qamar: 48

⁴ Surah al-Humazah: 4-6

Hutamah is the fifth level of *Jahannam*. It refers to the fire that reaches the hearts by eating the flesh of the body and burning the bones i.e. it will burn a person externally and internally.

6) **Ladzaa** (لظى)

كَلَّا ۚ إِنَّمَا لَظَىٰ نَزَّاعَةٌ لِلشَّوَىٰ تَدْعُو مَنَ أَدْبَرَ وَتَوَلَّىٰ.

“No! Indeed, it is the Flame [of Hell], A remover of exteriors (this refers to the skin of the head or of the body or to the body extremities – which will be burned away.) It invites he who turned his back [on truth] and went away [from obedience]”.¹

Ladzaa is the sixth level of *Jahannam*.

7) **Jahannam** (جهنم)

إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا.

“Indeed, Allāh will gather the hypocrites and disbelievers in Hell all together”.²

Jahannam is the seventh level of hell.

There are many other names mentioned in the Qur’ān that refer to *Jahannam*:

Al-Naar (النار) – *Al-Samoom* (السموم) – *Bi’s al-Maseer* (بئس المصير) – *Bi’s al-Qaraar* (بئس القرار) – *Bi’s al-Mihaad* (بئس المهاد) – *Bi’s al-Wird al-Mawrood* (بئس الورد المورود) – *Al-Haafirah* (الحافرة) – *Dar al-Fasiqeen* (دار الفاسقين) – *Soo’ al-Dar* (سوء الدار)

Some scholars have listed the levels of *Jahannam* in the following way:

- 1) *Jahannam* 2) *Ladhaa* 3) *Al-Hutamah* 4) *Al-Sa’eer* 5) *Al-Saqar*
- 6) *Al-Jaheem* 7) *Al-Haawiyah*

Some scholars have also stated that the first level of *Jahannam* will include the sinners, the second level will be for the *Yahood* (Jews), the third level for the *Nasara* (Christians), the fourth level for the

¹ Surah al-Ma’arij: 15-17

² Surah al-Nisaa’: 140

Saabi'een (Sabeans), the fifth level for the *Majoos* (Magians), the sixth level for the Polytheists and the seventh for the hypocrites.

The heat of the fire of hell:

The Prophet ﷺ said:

عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال: ناركم جزء من سبعين جزءا من نار جهنم.

Abu Hurairah رضي الله عنه narrated that Allāh's Messenger ﷺ said: Your (ordinary) fire is one of 70 parts of the (Hell) Fire.¹

If we can't bare to stand the heat of the fire of this world, imagine what the fire of hell would be like? We seek protection from Allāh ﷻ. The punishment of *Jahannam* is a torment that will not be alleviated, as Allāh ﷻ says:

فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ.

"So their punishment will not be reduced, nor will they be helped".²

The people who will enter *Jahannam*:

There will be two types of people who will enter *Jahannam*:

1) Eternal

The disbelievers and polytheists will enter *Jahannam* eternally and will never be saved from its punishment.

Allāh ﷻ states in Surah al-Nisaa':

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ.

"Indeed, Allāh does not forgive associating others with Him, but forgives anything else of whoever He wills".³

There are numerous verses in the Qur'ān illustrating that such people will enter the fire of hell eternally.

(1) وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ.

¹ Sahih Bukhari: 1/577

² Surah al-Baqarah: 86

³ Surah al-Nisaa': 48

“But those who receive Our revelations with denial and arrogance will be the residents of the Fire. They will be there forever”.¹

(2) إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ مُّهِينٍ خَالِدُونَ.

“Indeed, the criminals (disbelievers) will be in the punishment of Hell, abiding eternally”.²

(3) إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ.

“Indeed, those who disbelieve and die while they are disbelievers – upon them will be the curse of Allāh and of the angels and the people, all together. Abiding eternally therein. The punishment will not be lightened for them, nor will they be reprieved”.³

(4) أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ۚ ذَٰلِكَ الْخِزْيُ الْعَظِيمُ.

“Do they not know that whoever opposes Allāh and His Messenger – that for him is the fire of Hell, wherein he will abide eternally? That is the great disgrace”.⁴

(5) مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِم بِالْكُفْرِ ۚ أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ.

“It is not for the polytheists to maintain the mosques of Allāh [while] witnessing against themselves with disbelief. [For] those, their deeds have become worthless, and in the fire they will abide eternally”.⁵

2) Non eternal

The second type of people that will enter *Jahannam* will enter it for a certain period of time. They will be Muslims who attested to the oneness of Allāh ﷻ, however, they disobeyed His commands so they will be punished in the fire of hell and once they are purified, they will be entered to *Jannah*.

¹ Surah al-A'raaf: 36

² Surah al-Zukhruf: 74

³ Surah al-Baqarah: 161-162

⁴ Surah al-Tawbah: 63

⁵ Surah al-Tawbah: 17

There are many sins that we consider trivial, but their punishment is *Jahannam* albeit not eternally. May Allāh ﷻ protect us all and enable us the ability to refrain from all those acts that may take us towards the punishment of *Jahannam*.

Below is a list of some actions that will take a person to *Jahannam* other than disbelief and polytheism.

- 1) Leaving *Salaah*
- 2) Not paying *Zakaah* once it becomes obligatory
- 3) Not performing *Hajj* once it becomes obligatory upon a person
- 4) Not fasting during the month of *Ramadan* without a legitimate reason
- 5) Jealousy
- 6) Backbiting
- 7) Tale bearing
- 8) Lying
- 9) Taking false oaths
- 10) Cheating
- 11) Injustice
- 12) Arrogance
- 13) Giving a false testimony
- 14) To deceive someone
- 15) Severing the ties of kinship
- 16) Fleeing from battle out of fear
- 17) Breaching the boundaries of Allāh ﷻ
- 18) Drinking alcohol
- 19) Committing adultery
- 20) Homosexuality
- 21) Insincerity in performing good deeds (i.e. showing off to others)

- 22) Disobeying Allāh ﷻ and His Messenger ﷺ
- 23) Mocking the Qur'ānic verses of Allāh ﷻ
- 24) Denying the truth
- 25) Concealing the truth
- 26) Practicing sorcery
- 27) Disobeying the parents
- 28) Killing someone unjustly
- 29) Consuming the wealth of an orphan illegally
- 30) Consuming interest
- 31) Accusing a chaste woman (of committing adultery)
- 32) Being unjust when distributing inheritance
- 33) Usurping someone's land by force
- 34) Listening to music
- 35) Letting one's pants drop below the ankles (for men)
- 36) Not being careful whilst urinating

There are numerous other sins which drive a person towards hell. If we understand the reality of *Jahannam*, we would laugh less and cry more in fear of its severe punishment.

Allāh ﷻ says:

قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ.

*“Say: The fire of Jahannam is much more intense in heat, only if they could understand. So let them laugh a little and [then] weep much as recompense for what they used to earn”.*¹

The Prophet ﷺ has stated:

عن أبي هريرة رضي الله عنه أن النبي ﷺ قال: حُجِبَتِ النَّارُ بِالشَّهَوَاتِ، وَحُجِبَتِ الْجَنَّةُ بِالْمَكَارِهِ.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: The (Hell) Fire is

¹ Surah al-Tawbah: 81-82

surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of difficulties.¹

Below are a few Qur'ānic verses and *Ahadith* that describe the punishment of the fire of hell:

Qur'ān:

(1) فَالَّذِينَ كَفَرُوا قُطِّعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ وَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ.

“But those who disbelieved will have cut out for them garments of fire. Poured upon their heads will be scalding water by which is melted that within their bellies and [their] skins. And for [striking] them are maces of iron. Every time they want to get out of it [i.e. Hellfire] from anguish, they will be returned to it, and [it will be said]: Taste the punishment of the Burning Fire!”²

(2) إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا.

“Indeed, it is evil as a settlement and residence”.³

(3) إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ.

“Indeed, those who disbelieve in Our verses – We will drive them into a fire. Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment”.⁴

(4) إِنَّ شَجَرَتَ الزَّقْقُمِ طَعَامُ الْأَثِيمِ كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ كَغَلِي الْحَمِيمِ يُخَذُّهُ فَاعْتَلَوْهُ إِلَى سَوَاءِ الْجَحِيمِ ثُمَّ صَبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ.

“Indeed, the tree of zaqqum is food for the sinful. Like murky oil, it boils within bellies like the boiling of scalding water. [It will be commanded]: Seize him and drag him into the midst of the Hellfire, then pour over his head from the torment of scalding water.”⁵

(5) كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءُهُمْ.

¹ Sahih Bukhari: 1/487

² Surah al-Hajj: 19-22

³ Surah al-Furqaan: 66

⁴ Surah al-Nisaa': 56

⁵ Surah al-Dukhaan: 43-48

“Like those who abide eternally in the Fire and are given to drink scalding water that will sever their intestines”.¹

(6) هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آتِنَ.

“This is Hell, which the criminals deny. They will circulate between it and scalding water, heated [to the utmost degree]”.²

(7) وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ فِي سَمُومٍ وَحَمِيمٍ وَظِلٍّ مِنْ يَحُمُومٍ لَا بَارِدٍ وَلَا كَرِيمٍ.

“And the companions of the left – what are the companions of the left? [They will be] in scorching fire and scalding water. And a shade of black smoke, Neither cool nor beneficial”.³

(8) كَلَّا إِنَّهَا لَأَطْلَىٰ نَزَاةً لِلشَّوَىٰ تَدْعُو مَنْ أَدْبَرَ وَتَوَلَّىٰ وَجَمَعَ فَأَوْعَىٰ.

“No! Indeed, it is the Flame [of Hell], a remover of exteriors. It invites he who turned his back [on truth] and went away [from obedience] and collected [wealth] and hoarded”.⁴

(9) وَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابَتِهِ وَلَمْ أَدرِ مَا حِسَابُهُ يَا لَيْتَنِي كَانَتِ الْقَاضِيَةَ مَا أَغْنَىٰ عَنِّي مَالِيهِ ۖ هَلَكَ عَنِّي سُلْطَانِيهِ خُذُوهُ فَغُلُّوهُ ثُمَّ الْجَحِيمَ صَلُّوهُ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ وَلَا يَحْضُرُ عَلَىٰ طَعَامِ الْمِسْكِينِ فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ .

“But as for he who is given his record in his left hand, he will say: Oh, I wish I had not been given my record and had not known what is my account. I wish it [i.e., my death] had been the decisive one. My wealth has not availed me. Gone from me is my authority. [Allāh ﷻ will say], Seize him and shackle him. Then into Hellfire drive him. Then into a chain whose length is seventy cubits insert him. Indeed, he did not used to believe in Allāh, the Greatest, nor did he encourage the feeding of the poor. So there is not for him here this Day any devoted friend Nor any food except from the discharge of wounds; None will eat it except the sinners”.⁵

¹ Surah Muhammad: 15

² Surah al-Rahman: 43-44

³ Surah al-Waqi'ah: 41-44

⁴ Surah al-Ma'arij: 15-18

⁵ Surah al-Haaqah: 25-37

(10) سَأُصْلِيهِ سَقَرَ وَمَا أَدْرَاكَ مَا سَقَرٌ لَا تُبْقِي وَلَا تَذَرُ لَوَاحِةً لِلْبَشَرِ.

"I will drive him into Saqar. And what can make you know what is Saqar? It lets nothing remain and leaves nothing [unburned], Altering [i.e., blackening] the skins".¹

(11) إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا لِلطَّاغِينَ مَآبًا لَا يَبْنِينَ فِيهَا أَحْقَابًا لَا يَذُقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا إِلَّا حَمِيمًا وَغَسَاقًا جَزَاءً وَفَاقًا.

"Indeed, Hell has been lying in wait for the transgressors, a place of return, in which they will remain for ages [unending]. They will not taste therein [any] coolness or drink. Except scalding water and [foul] purulence - an appropriate recompense".²

(12) وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ عَامِلَةٌ نَاصِبَةٌ تَصْلَىٰ نَارًا حَامِيَةً تُسْقَىٰ مِنْ عَيْنٍ آتِيَةٍ لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ لَا يَسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ.

"[Some] faces, that day, will be humbled, Working [hard] and exhausted. They will [enter to] burn in an intensely hot fire. They will be given drink from a boiling spring. For them there will be no food except from a poisonous, thorny plant which neither nourishes nor avails against hunger".³

(13) وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ فَأُمُّهُ هَاوِيَةٌ وَمَا أَدْرَاكَ مَا هِيَّةُ نَارٍ حَامِيَةٍ.

"But as for one whose scales are light; his refuge will be an abyss. And what can make you know what that is? It is a fire, intensely hot".⁴

(14) كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ نَارُ اللَّهِ الْمَوْقِدَةُ الَّتِي تَطَّلِعُ عَلَى الْأَفْنِدَةِ إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ فِي عَمَدٍ مُّمَدَّدَةٍ.

"It is the fire of Allāh, [eternally] fuelled, which mounts directed at the hearts. Indeed, it [i.e., Hellfire] will be closed down upon them, in extended columns".⁵

(15) إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا.

¹ Surah al-Muddathir: 26-29

² Surah al-Naba': 21-26

³ Surah al-Ghashiyah: 2-7

⁴ Surah al-Qari'ah: 8-11

⁵ Surah al-Humazah: 6-9

“Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place”.¹

(16) وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ تَلْفَحُ وُجُوهُهُمْ النَّارُ وَهُمْ فِيهَا كَالِحُونَ.

“But those whose scales are light – those are the ones who have lost their souls, [being] in Hell, abiding eternally. The Fire will sear their faces, and they therein will have taut smiles (Their lips having been contracted by scorching until the teeth are exposed).²

Ahadith:

(1) عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يُؤْتَى بِجَهَنَّمَ يَوْمَئِذٍ لَهَا سَبْعُونَ أَلْفَ زِمَامٍ مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ يَجُرُّوهَا.

Abdullah bin Mas‘ood رضي الله عنه narrated that the Prophet ﷺ said: Hell will be brought on that Day (the Day of Resurrection) with seventy thousand bridles; and with every bridle will be seventy thousand angels, pulling it.³

(2) عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: أَوْقَدَ عَلَى النَّارِ أَلْفَ سَنَةٍ حَتَّى احْمَرَّتْ، ثُمَّ أَوْقَدَ عَلَيْهَا أَلْفَ سَنَةٍ حَتَّى ابْيَضَّتْ، ثُمَّ أَوْقَدَ عَلَيْهَا أَلْفَ سَنَةٍ حَتَّى اسْوَدَّتْ فَهِيَ سُودَاءُ مَظْلَمَةٍ.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: The Fire was kindled for one thousand years until it reddened, then it was kindled for one thousand years until it whitened, then it was kindled for one thousand years until it became blackened, so it is dark black.⁴

(3) عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: نَارُكُمْ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: Your (ordinary) fire is one of 70 parts of the (Hell) Fire.⁵

¹ Surah al-Kahf: 29

² Surah al-Mu'minoon: 103-104

³ Sunan Tirmidhi: 2/538

⁴ Sunan Tirmidhi: 2/540

⁵ Sahih Bukhari: 1/577

(4) عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: يخرج عنق من النار يوم القيامة لها عينان تبصران و أذنان تسمعان و لسان ينطق يقول: إني وكلت بثلاثة: بكل جبار عنيد و بكل من دعا مع الله إلها آخر و بالمصورين.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: Some of the Fire (in the shape of a long neck) will come out of the Fire on the Day of Judgment. It will have two eyes which can see, two ears which can hear, and a tongue which can speak. It will say: I have been left in charge of three: Every obstinate oppressor, everyone who called upon a deity besides Allāh ﷻ, and the image makers. ¹

(5) عن أبي هريرة رضي الله عنه عن النبي ﷺ قال إن غلظ جلد الكافر اثنان وأربعون ذراعا وإن ضره مثل أحد وإن مجلسه من جهنم كما بين مكة والمدينة.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: Indeed a disbeliever's skin will be forty-two forearm lengths thick, his molar teeth will be like Uhud (mountain), and his sitting place in Hell will be like what is between Makkah and Al-Madinah. ²

(6) عن أبي امامة رضي الله عنه عن النبي ﷺ في قوله {ويسقى من ماء صديد يتجرعه} قال: يقرب إلى فيه فيكرهه فإذا أدنى منه شوى وجهه ووقعت فروة رأسه فإذا شربه قطع أمعاء حتى تخرج من دبره يقول الله: {وسقوا ماء حميما فقطع أمعاءهم} ويقول: {وإن يستغيثوا يغاثوا بماء كالمهل يشوي الوجوه بئس الشراب}.

Abu Umamah رضي الله عنه narrated that the Prophet ﷺ said: He will be given water of *Sadid* to drink, he will swallow it. The Prophet ﷺ said: It will be brought toward his mouth and he will dislike it, so whenever it is brought closer to him it will melt his face and the skin of his head will fall into it. Then whenever he drinks from it, his bowels will be severed until it comes out from his anus. Allāh ﷻ says: And they will be given water of *Hamim* to drink such that it cuts up their bowels... and He says: And if they call for drink they will be given water of *Muhl* which melts the faces, the worst of drinks and the worst of abodes. ³

¹ Musnad Ahmad: 14/152

² Sunan Tirmidhi: 2/538

³ Sunan Tirmidhi: 2/539

(7) عن أنس بن مالك رضي الله عنه قال: قال رسول الله ﷺ: يُؤْتَى بِأَنعَمِ أَهْلِ الدُّنْيَا مِنْ أَهْلِ النَّارِ يَوْمَ الْقِيَامَةِ، فَيُصْبَغُ فِي النَّارِ صَبْغَةً، ثُمَّ يُقَالُ: يَا ابْنَ آدَمَ، هَلْ رَأَيْتَ خَيْرًا قَطُّ؟ هَلْ مَرَّ بِكَ نَعِيمٌ قَطُّ فيقول: لا، والله يا رب.

Anas bin Malik رضي الله عنه narrated that the Prophet ﷺ said: Among the inmates of Hell, a person who had led the most luxurious life in this world will be brought up on the Day of Resurrection and dipped in the Fire and will be asked: O son of Adam! Did you ever experience any comfort? Did you happen to get any luxury? He will reply: By Allāh, no, my Lord. ¹

(8) عن أنس بن مالك رضي الله عنه قال: قال رسول الله ﷺ: يرسل البكاء على أهل النار فيكون حتى تنقطع الدموع، ثم يكون الدم حتى يصير في وجوههم كهيفة الأخدود، ولو أرسلت فيها السفن لجرت.

Anas bin Malik رضي الله عنه narrated that the Prophet ﷺ said: The people of Hell will be made to weep, and they will weep until they run out of tears. Then they will weep blood until something like trenches appear on their faces, and if ships were placed in them, they would float. ²

(9) عن ابن عمر رضي الله عنهما قال: قال رسول الله ﷺ: إذا صار أهل الجنة إلى الجنة، وأهل النار إلى النار، جيء بالموت حتى يجعل بين الجنة والنار، ثم يذبح، ثم ينادي منادي: يا أهل الجنة لا موت، يا أهل النار لا موت، فيزداد أهل الجنة فرحاً إلى فرحهم، ويزداد أهل النار حزنًا إلى حزنهم.

Ibn ‘Umar رضي الله عنهما narrated that the Prophet ﷺ said: When the people of Paradise have entered Paradise and the people of the Fire have entered the Fire, death will be brought and will be placed between the Fire and Paradise, and then it will be slaughtered, and a call will be made (that), O people of Paradise, no more death! O people of the Fire, no more death! So the people of Paradise will have happiness added to their previous happiness, and the people of the Fire will have sorrow added to their previous sorrow. ³

(10) عن أبي سعيد الخدري رضي الله عنه عن النبي ﷺ قال: لو أن دلوًا من غساق يهراق في الدنيا لأنتن أهل الدنيا.

¹ Sahih Muslim: 2/378

² Sunan ibn Majah: 458

³ Sahih Bukhari: 2/498

Abu Sa‘eed al-Khudri ؓ narrated that the Prophet ﷺ said: If a bucket of flowing pus were to be poured onto the world, all the inhabitants of the world would start sinking. ¹

These were just a few verses and *Ahadith* that highlight the severity of the punishment of *Jahannam*. Will any human deliberately take the severity and torment of Hell? The fact is that our *Iman* (faith) in believing the punishment of *Jahannam* is indeed very weak hence, we tend to think that these verses and *Ahadith* are to scare us only.

How can a person doubt in the punishment of *Jahannam* and assume that we will never enter it? Allāh ﷻ and His Messenger have clearly stated the sternness of *Jahannam* for the disbelievers and transgressors.

May Allāh ﷻ protect us from the torment of *Jahannam*! (Aameen)

Ibn Taymiyyah was asked about the deeds that take a person to *Jahannam*. He listed the following actions:

- 1) Associating partners with Allāh ﷻ
- 2) Denying in the Prophets sent by Allāh ﷻ
- 3) Disbelief in Allāh ﷻ
- 4) Jealousy
- 5) Lying
- 6) Cheating
- 7) Injustice
- 8) Committing immoral acts
- 9) Deceit
- 10) Severing ties of Kinship
- 11) Failing from battle out of fear
- 12) Being miserly
- 13) To oppose someone secretly or openly
- 14) To despair from the mercy of Allāh ﷻ
- 15) To be careless of Allah’s plan

¹ Sunan Tirmidhi: 2/539

- 16) To make noise during a time of difficulty
- 17) To be proud on one's blessings
- 18) Leaving the obligations set by Allāh ﷻ
- 19) Breaching the boundaries of Allāh ﷻ
- 20) Denying the prohibitions of Allāh ﷻ
- 21) To fear the creation of Allāh ﷻ and not the creator himself
- 22) To have insincerity whilst doing good deeds (i.e. showing off)
- 23) To oppose the Qur'ān and *Sunnah* (in belief and practice)
- 24) Disobeying the Creator while obeying the creatures
- 25) Prejudice in the work of falsehood
- 26) Mocking the Ayaat of Allāh ﷻ
- 27) Denial of the truth
- 28) To conceal knowledge or evidence that requires to be disclosed
- 29) Practicing sorcery
- 30) Disobeying the parents
- 31) Killing a person unjustly
- 32) Consuming the wealth of an orphan unjustly
- 33) Consuming interest
- 34) Fleeing from a battlefield
- 35) Accusing a chaste woman (of committing adultery)¹

There are many of us who are engaged in the sins mentioned above. This world is temporary, we need to ensure that we do those acts that will benefit us in the hereafter. The moment we leave this world, our hereafter begins from which there is no return. May Allāh ﷻ grant us the ability to prepare for our hereafter and do righteous deeds that will drive us to *Jannah*.

***Jannah:* جنة**

It is appropriate now to write some facts and descriptions about *Jannah* so that we may have the desire to go to *Jannah*. Some people

¹ Yaqidhah Uli al-Absaar: 222

think that the mention of *Jannah* in the Qur’ān and *Sunnah* is just to ease the hear. This is completely wrong. Allāh ﷻ has sent us to this world to perform righteous deeds, as He ﷻ says:

أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ ۚ اْعْمَلُوا مَا شِئْتُمْ ۚ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ.

“So, is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do whatever you will; indeed, He is Seeing of what you do”.¹

Therefore, if we do those deeds in this world that will take us to *Jannah* in the next, we can hope that Allāh ﷻ will enter us to *Jannah* by His grace.

Names of *Jannah*:

Below are a few names of *Jannah* that Allāh ﷻ mentions in the Qur’ān:

1) *Al-Jannah* (الجنة)

مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ.

“(Here is) a description of the Paradise that is promised for the God-fearing”.²

2) *Al-Ghurfah* (الغرفة)

أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا.

“Those will be awarded the Chamber for what they patiently endured, and they will be received therein with greetings and [words of] peace”.³

3) *Al-Firdaus* (الفردوس)

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا.

“Indeed, those who have believed and done righteous deeds – they will have the Gardens of Paradise as a lodging”.⁴

¹ Surah Haa-Meem Sajdah: 40

² Surah Muhammad: 15

³ Surah al-Furqan: 75

⁴ Surah al-Kahf: 107

4) *Jannaat al-Na'eem* (جنات النعيم)

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ.

"Indeed, those who have believed and done righteous deeds – their Lord will guide them because of their faith. Beneath them rivers will flow in the Gardens of Pleasure".¹

5) *Jannaat 'Adn* (جنات عدن)

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِينٌ ظَلُمَةٌ فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ .

"Allāh has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from Allāh is greater. It is that which is the great Attainment".²

6) *Jannat al-Khuld* (جنة الخلد)

قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعدَ الْمُتَّقُونَ .

"Say: Is that better or the Garden of Eternity which is promised to the righteous? It will be for them a reward and destination".³

7) *Jannah 'Aaliyah* (جنة عالية)

فِي جَنَّةٍ عَالِيَةٍ.

"In an elevated garden".⁴

8) *Dar al-Salaam* (دار السلام)

هُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ.

"For them will be the Home of Peace [i.e., Paradise] with their Lord".⁵

¹ Surah Yunus: 9

² Surah al-Tawbah: 72

³ Surah al-Furqan: 15

⁴ Surah al-Haaqqah: 22

⁵ Surah al-An'aam: 127

9) *Dar al-Muqamah* (دار المقامة)

الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ.

*“He who has settled us in the home of duration [i.e., Paradise] out of His bounty”.*¹

10) *Jannat al-Ma’waa* (جنة المأوى)

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَهَيَّ النَّفْسَ عَنِ الْهَوَىٰ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ.

*“But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination, then indeed, Paradise will be [his] refuge”.*²

11) *Dar al-Hayawan* (دار الحيوان)

وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ.

*“And indeed, the home of the Hereafter – that is the [eternal] life”.*³

12) *Maqaam Ameen* (مقام أمين)

إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ.

*“Indeed, the righteous will be in a secure place”.*⁴

There are many other names of *Jannah*. *Jannah* is a blessing of Allāh ﷻ which no eye has ever seen, no ear has ever heard of, and nobody has ever thought of. A *Hadith Qudsi* states:

عن أبي هريرة ؓ عن رسول الله ﷺ قال: قال الله تبارك وتعالى أعددت لعبادي الصالحين ما لا عين رأت ولا أذن سمعت ولا خطر على قلب بشر - قال أبو هريرة ؓ: اقربوا إن شئتم فلا تعلم نفس ما أخفي لهم من قرة أعين.

Abu Hurairah ؓ narrated that the Prophet ﷺ said, Allāh ﷻ said: I have prepared for My pious worshipers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of. All that is reserved, besides which, all that you have seen, is nothing.

¹ Surah Fatir: 35

² Surah al-Naazi'aat: 40-41

³ Surah al-'Ankaboot: 64

⁴ Surah al-Dukhaan: 51

Then he recited: No soul knows what is kept hidden (in reserve) for them of joy as a reward for what they used to do.¹

Furthermore, the first person to enter *Jannah* will be our beloved Prophet Muhammad ﷺ as narration in *Sahih Muslim* states:

عن أنس بن مالك رضي الله عنه قال: قال رسول الله ﷺ آتني باب الجنة يوم القيامة فأستفتح فيقول الخازن من أنت فأقول: محمد فيقول بك أمرت لا أفتح لأحد قبلك.

Anas bin Malik رضي الله عنه narrated that the Prophet ﷺ said: The Messenger of Allāh ﷺ said: I will come to the gate of Paradise on the Day of Resurrection. and would seek its opening. And the keeper would say: Who are you? I would say: Muhammad. He would then say: It is for you that I have been ordered, and not to open it for anyone before you.²

As *Rasulullah* ﷺ would be the first to enter *Jannah*, the first person from his nation who will enter *Jannah* is Abu Bakr رضي الله عنه as it is narrated in a *Hadith*:

قال رسول الله ﷺ: أما إنك يا أبا بكر أول من يدخل الجنة من أمتي.

The Messenger of Allāh ﷺ said: You, Abu Bakr, will be the first of my people to enter Paradise.³

Attributes of *Jannah*:

Jannah is a place that everyone wants to enter. It is a place of immense beauty that none can imagine. *Jannah* is a *Nur* (light) which is constantly shining and a fresh garden that looms all the time. It contains magnificent palaces whose doors are always open. It has streams of clear water, milk, honey, and wine. The bricks of the palaces of *Jannah* are made of gold, its pebbles from pearls, and its soil from saffron. Whoever enters it, will always be happy and content and no troubles or difficulties will ever afflict them. They will enter in it forever and death will not come.

¹ Sahih Bukhari: 2/201

² Sahih Muslim: 1/144

³ Sunan Abi Dawood: 2/295

The doors of *Jannah*:

Jahannam has seven doors whereas *Jannah* has eight doors. It is narrated in a *Hadith*:

عن سهل بن سعد رضي الله عنه عن النبي ﷺ قال في الجنة ثمانية أبواب فيها باب يسمى الريان لا يدخله إلا الصائمون.

Sahl bin Sa'd رضي الله عنه narrated that the Prophet ﷺ said: In paradise there are eight gates among which is a gate called: *Ar-Rayyan* which only those who fast will enter.¹

Numerous different *Ahadith* list some of the names of the doors of *Jannah*. Below are a few:

- 1) **The door of *Jihad* (باب الجهاد):** for those who fought in the path of Allāh ﷻ.
- 2) **The door of *Tawbah* (باب التوبة):** for those who turned back to
- 3) Allāh ﷻ in repentance. This door is also called باب محمد (the door of Muhammad).
- 4) **The door of *Salah* (باب الصلاة):** for those who performed their prayers.
- 5) **The door of *Rayyan* (باب الريان):** for those who constantly fasted.
- 6) **The door of *Sadaqah* (باب الصدقة):** for those who gave charity.
- 7) **The door of *Al-Walid* (باب الوالد):** for those who were obedient and dutiful to their parents.
- 8) **The door of *Al-Silah* (باب الصلة):** for those who kept the ties of kinship.
- 9) **The door of *Al-Duha* (باب الضحى):** for those who prayer *Salat al-Duhaa*. These are the well-known eight doors of *Jannah*. However, we find some more names in different *Ahadith* which include:
- 10) **The door of *Al-Aiman* (باب الأيمن):** It is narrated in a *Hadith* that *Rasulullah* ﷺ will be asked to enter those people who have no accountability from his nation through this door.
- 11) **The door of *Al-Kazimeen al-Ghaiz wal 'Aafeen 'Anin***

¹ Sahih Bukhari: 1/576

Naas (باب الكاظمين الغيظ و العافين عن الناس): for those who controlled their anger and were forgiving.

12) The door of *Dhikr* (باب الذكر): for those who remembered Allāh ﷻ in abundance.

13) The door of *Hajj* (باب الحج): for those who performed *Hajj*.

There will be some extremely fortunate people for whom all eight doors of *Jannah* will be opened and they will choose which door to enter *Jannah* from. The Prophet ﷺ said to Abu Bakr (ra): I hope you will be amongst those people for whom all eight doors of *Jannah* will be opened and they will call you to enter from them.¹

The levels of *Jannah*:

Jannah has various levels. The people of *Jannah* will enter various levels based on their deeds.

Allāh ﷻ states:

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ.

*“But whoever comes to Him as a believer having done righteous deeds – for those will be the highest degrees [in position]”.*²

There are multiple *Ahadith* that mention the levels of *Jannah*. Below are a few:

(1) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : مَنْ آمَنَ بِاللَّهِ وَبِرَسُولِهِ ، وَأَقَامَ الصَّلَاةَ ، وَصَامَ رَمَضَانَ كَانَ حَقًّا عَلَى اللَّهِ ، أَنْ يُدْخِلَهُ الْجَنَّةَ جَاهِدَ فِي سَبِيلِ اللَّهِ ، أَوْ جَلَسَ فِي أَرْضِهِ الَّتِي وُلِدَ فِيهَا ، فَقَالُوا : يَا رَسُولَ اللَّهِ ، أَفَلَا تُبَيِّنُ النَّاسَ ، قَالَ : إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ ، مَا بَيْنَ الدَّرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ ، فَإِذَا سَأَلْتُمُ اللَّهَ فَاسْأَلُوهُ الْفَرْدَوْسَ ، فَإِنَّهُ أَوْسَطُ الْجَنَّةِ ، وَأَعْلَى الْجَنَّةِ أَرَاهُ فَوْقَهُ عَرْشُ الرَّحْمَنِ ، وَمِنْهُ تَفْجَرُ أَنْهَارُ الْجَنَّةِ.

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet ﷺ said: Whoever believes in Allāh and His Apostle, offers prayer perfectly and fasts the month of Ramadan, will rightfully be granted Paradise by Allāh, no matter whether he fights in Allah’s Cause or remains in the land where he is born. The people said: O Allāh’s Messenger ﷺ! Shall we acquaint

¹ Al-Nihayah – Ibn Kathir: 2/214

² Surah Taha: 75

the people with this good news? He said: Paradise has one-hundred grades which Allāh ﷻ has reserved for the Mujahidin who fight in His Cause, and the distance between each of two grades is like the distance between the Heaven and the Earth. So, when you ask Allāh (for something), ask for *Al-firdaus* which is the best and highest part of Paradise. (i.e. The sub-narrator added, I think the Prophet also said: Above it (i.e. *Al-Firdaus*) is the Throne of Beneficent (i.e. Allāh ﷻ), and from it originates the rivers of Paradise.¹

(2) عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ أَهْلَ الدَّرَجَاتِ الْعُلَى يَرَاهُمْ مَنْ هُمْ أَسْفَلَ مِنْهُمْ كَالْكَوْكَبِ الدُّرِيِّ، وَإِنَّ أَبَا بَكْرٍ وَعُمَرُ مِنْهُمْ وَأَنْعَمَا.

Abu Sa‘eed رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet ﷺ said: The people of the highest degrees of Paradise will be seen by those beneath them as a rising star is seen on the horizon. Abu Bakr and 'Umar will be among them, and how blessed they are!²

The inhabitants of *Jannah* will be placed in their levels of *Jannah* based on their deeds. The martyrs who fought in the path of Allāh ﷻ in the first row, who didn't turn their backs and died in His path, they will earn the highest level of *Jannah*.

The Prophet ﷺ stated in a *Hadith*:

قال النبي ﷺ: أفضل الشهداء الذين يقاتلون في الصف الأول فلا يلفتون وجوههم حتى يقتلوا أولئك يتلبطون في الغرف العلى من الجنة يضحك إليهم ربك فإذا ضحك ربك إلى عبد في موطن فلا حساب عليه.

The Prophet ﷺ said: The best of the martyrs are those that fight in the path of Allāh ﷻ in the first row, they don't look back, and keep fighting until they are martyred, these are the people who will be in the highest rooms of *Jannah*, and your Lord will be pleased with them, and whoever your Lord is pleased with, will have no accountability.³

¹ Sahih Bukhari: 1/497

² Sunan ibn Majah: 105

³ Sahih al-Jami' Ma'a al-Sagheer wa Ziyadatih: 249

The first people to enter *Jannah*:

The first person to enter *Jannah* will be the Prophet ﷺ and the first nation to enter *Jannah*, will be his nation and the first person from this nation to enter *Jannah* will be Abu Bakr ؓ.

عن أنس بن مالك ؓ قال: قال رسول الله ﷺ: آتَى باب الجنة يوم القيامة فأستفتح فيقول الخازن من أنت فأقول محمد فيقول بك أمرت لا أفتح لأحد قبلك.

Anas bin Malik ؓ narrated that The Messenger of Allāh ﷺ said: I will come to the gate of Paradise on the Day of Resurrection and would seek its opening. And the keeper would say: Who are you? I would say: Muhammad. He would then say: It is for you that I have been ordered, and not to open it for anyone before you.¹

As for Abu Bakr ؓ entering *Jannah* first from his nation, a *Hadith* in Abu Dawood states:

عن أبي هريرة ؓ قال: قال رسول الله ﷺ: أتاني جبريل فأخذ بيدي فأراني باب الجنة الذي تدخل منه أمتي فقال أبو بكر يا رسول الله وددت أني كنت معك حتى أنظر إليه فقال رسول الله ﷺ: أما إنك يا أبا بكر أول من يدخل الجنة من أمتي.

Abu Hurairah ؓ narrated that The Prophet ﷺ said: Gabriel came and took me by the hand, showed the gate of Paradise by which my people will enter. Abu Bakr then said: Messenger of Allāh! I wish I had been with you so that I might have looked at it. The Messenger of Allāh ﷺ then said: You, Abu Bakr, will be the first of my people to enter Paradise.²

Those that will enter *Jannah* without accountability:

There will also be fortunate people who will enter *Jannah* without questioning. These are the people whose hearts are full of faith, possessors of *Taqwaa* and performed righteous acts.

Allāh ﷻ states:

وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ فِي جَنَّاتِ النَّعِيمِ.

¹ Sahih Muslim: 1/144

² Sunan Abi Dawood: 2/295

“And the forerunners, the forerunners. Those are the ones brought near [to Allāh ﷻ], in the Gardens of Pleasure”.¹

A narration in *Bukhari* states:

عن سهل بن سعد رضي الله عنه عن النبي ﷺ قال: ليدخلن الجنة من أمي سبعون ألفاً أو سبعمائة ألف لا يدخل أولهم حتى يدخل آخرهم، وجوههم على صورة القمر ليلة البدر.

Sahl bin Sa'd رضي الله عنه narrated that The Prophet ﷺ said: Seventy-thousand or seven-hundred thousand of my followers (the narrator is in doubt as to the correct number) will enter Paradise holding each other till the first and the last of them enter Paradise at the same time, and their faces will have a glitter like that of the moon at night when it is full.²

Another narration from Abu Dawood states:

عن أبي بكر رضي الله عنه أن رسول الله ﷺ قال: أعطيت سبعين ألفاً يدخلون الجنة بغير حساب وجوههم كالقمر ليلة البدر وقلوبهم على قلب رجل واحد، فاستزدت ربي عز وجل، فزادني مع كل واحد سبعين ألفاً.

Abu Bakr رضي الله عنه narrated that The Prophet ﷺ said: I have been granted seventy thousand who will enter Paradise without being brought to account; their faces will be like the moon on the night when it is full and their hearts will be as the heart of one man. I asked my Lord, the Glorified and Exalted, for more and He gave me more, with each one another seventy thousand.³

Subhan Allāh! Based on this *Hadith*, from the seventy thousand *Muqarrabeen* that will enter *Jannah* without accountability, each one of them will be accompanied by another seventy thousand people. Hence, the number of people who will enter *Jannah* without *Hisaab* (accountability) will be 4.9 billion. The current world population is approximately 7.8 billion.

These are the people who will enter *Jannah* without accountability. There are many others who will enter *Jannah* with an easy accountability whilst others will earn the intercession of *Rasulullah*

¹ Surah al-Waqi'ah: 10-12

² Sahih Bukhari: 2/497

³ Sunan Abi Dawood: 1/203

ﷺ. There will be people who enter *Jannah* by the mercy of Allāh ﷻ and the people of *A'raaf* (the border between *Jannah* and *Jahannam*) who will eventually enter *Jannah*.

This world is indeed temporary, and we are all heading towards the hereafter which is eternal. Allāh ﷻ commands us to hasten towards *Jannah*:

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ.

*“And hasten to forgiveness from your Lord and a garden [i.e. Paradise]”.*¹

If we attain the forgiveness of Allāh ﷻ, the road to *Jannah* becomes easy. Hence, we should try our best to practice those deeds that would take us towards *Jannah*.

The path to *Jannah* is a difficult one as *Jannah* is surrounded by hardships. Man thinks that it is not possible to get through these difficult phases and hence, chooses the way of ease and falls for the temptations of this world which *Jahannam* has been surrounded by. The *Shaytan* will try to take as many people to *Jahannam* with him as he can, as Allāh ﷻ said:

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا. إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ.

*“Indeed, Satan is an enemy to you; so take him as an enemy. He only invites his party to be among the companions of the Blaze”.*²

Those who follow their desires and lusts, will be in the company of the *Shaytan* who will drive them to *Jahannam*. We should ensure that we stay away from the whispers of the *Shaytan* so that we do not engage in those acts that will drive us to the fire of hell.

The wise people are those who practice those deeds that will take them closer to *Jannah*. They endure all difficulties and calamities that befall upon them and before the do any deed, they ask themselves whether this deed will benefit them in the hereafter.

The Prophet ﷺ has stated in a *Hadith*:

¹ Surah Aal-'Imran: 133

² Surah Fatir: 6

عن شداد بن أوس رضي الله عنه عن النبي ﷺ قال: الكيس من دان نفسه وعمل لما بعد الموت والعاجز من أتبع نفسه هواها وتمنى على الله.

Shaddad bin Aws رضي الله عنه narrated that the Prophet ﷺ said: A wise man is the one who calls himself to account (and refrains from doing evil deeds) and does noble deeds to benefit him after death; and the foolish person is the one who subdues himself to his temptations and desires and seeks from Allāh ﷻ the fulfillment of his vain desires. ¹

Indeed, the people of *Jannah* will be blessed and pleased whereas the people of *Jahannam* will be miserable. We should strive to be from those who are blessed and be amongst the people of *Jannah*. Remember - Entering *Jannah* forever should not be our only goal. Allāh ﷻ says:

ولدينا مزيد.

“And with Us is more”. ²

This ‘more’ refers to seeing Allāh ﷻ. This pleasure will be for the inhabitants of *Jannah* only. The same people who believed in Allāh ﷻ without seeing Him and cried in the middle of the night whilst worshipping Him, Allāh ﷻ will bring ease to their eyes by allowing them to visit Him (i.e. see Him). Subhan Allāh! May Allāh ﷻ make us amongst them! Ameen.

I will now begin with the main content of the book. This book comprises 100 deeds that will take a person to *Jannah*. There are many more ways to entering *Jannah* but I have compiled 100 of them for the sake of brevity.

These are ways that are extremely easy to practice.

May Allāh ﷻ enable me and all the readers of this book to practice these deeds that will drive us to *Jannah*. **(AAMEEN)**

¹ Sunan Tirmidhi: 2/524

² Surah Qaaf: 35



100 Ways to enter Jannah

1) Abstaining from Polytheism (Shirk)

From the 100 ways to enter Jannah, the first is to refrain from polytheism. If a person does righteous deeds but at the same time, he associates partners with Allāh ﷻ, all his good deeds will be to no avail. The Prophet ﷺ states:

عن جابر بن عبد الله رضي الله عنه قال: سمعتُ رسولَ الله ﷺ يقولُ: مَنْ لَقِيَ اللهَ، لَا يُشْرِكُ بِهِ شَيْئًا، دَخَلَ الْجَنَّةَ.

Jabir bin Abdullah رضي الله عنه narrated: I heard the Messenger of Allāh ﷺ saying: He who met Allāh ﷻ without associating anything with Allāh ﷻ, entered Paradise and he who met Him associating (anything) with Him entered Fire.¹

Allāh ﷻ, with His infinite mercy and forgiveness can forgive any sin except Shirk. Allāh ﷻ is the one who gave us life, sustenance, knowledge, and an abundance of blessings. It is an obligation on us to thank Him for His countless blessings and worship Him alone. However, there are some people who, instead of worshipping Allāh ﷻ, they worship His creation whilst others associate partners with Him.

History of Shirk:

In the early stages of the period of Nuh عليه السلام, people used to believe in Allāh ﷻ and worship him alone. There was no concept of polytheism at that time. There were five righteous people amongst them: *Wudd, Suwaa', Yaghooth, Ya'ooq* and *Nasr*. These five used to teach people about Islam and worship Allāh ﷻ. After these five passed away, people were overcome with grief and sorrow and began

¹ Saheeh Muslim: 1/92

wondering who will teach them about Islam and who will encourage them to worship Allāh ﷻ and do righteous deeds. Shaitan whispered a plan into them and told them to make idols out of these five people and place them in their mosques so when they see them, it will encourage them to worship Allāh ﷻ. These people fell into the trap of Shaitan and built the idols and placed them in their mosques. When these people who built the idols had passed away, their offspring knew that these idols were marks of great people whom their forefathers highly respected. After another generation had passed, Iblees crept into their minds and encouraged them to bow down to these idols out of respect and soon after, people began worshipping these idols. Thereafter, Allāh ﷻ sent Nuh عليه السلام to this nation. Nuh عليه السلام called his people to believe in Allāh ﷻ for 950 years however, only a small number believed in him and his message. Allāh ﷻ sent down His punishment on the disbelievers and destroyed them through a deadly flood.

The Holy Qur’ān and Prophetic *Ahadith* have discussed polytheism in detail. If a person commits shirk, even momentarily, all of his good deeds vanish and if he dies without making sincere repentance to Allāh ﷻ, he will enter the fire of hell eternally.

Below are a few Qur’ānic verses that speak about Shirk:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا.

1) *“Indeed, Allāh does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allāh has certainly gone far astray.”¹*

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ.

2) *“And [mention, O Muhammad], when Luqman said to his son while he was instructing him, “O my son, do not associate [anything] with Allāh. Indeed, association [with Him] is great injustice.”²*

In this verse, *shirk* is defined as a great injustice. Injustice is when you put something where it does not belong (وضع الشيء في غير محله), or when you do not give full respect to something it deserves. For

¹ Al-Nisaa’: 116

² Luqman: 13

example, a turban's place is on the head but if someone puts it on their foot, this would be injustice. Similarly, the Qur'an is held in a high and clean place, however if someone puts it on the ground or a dirty place, this is also injustice. In summary, Allāh ﷻ is the Creator of everything, He is the most merciful and most forgiving. He provides us with sustenance and to Him we shall return. Hence, it is an obligation upon us to worship Him with sincerity and to worship Him alone without attributing any partners to Him. If anyone worships a Lord other than Allāh ﷻ, this is the greatest injustice of all.

أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ.

3) *"Do they associate with Him those who create nothing and they are [themselves] created?"*¹

How foolish is it of such people who associate with Allāh ﷻ the partners that not only can create nothing, but also are themselves being created by Him?

ثُمَّ إِذَا كُشِفَ الضُّرُّ عَنْكُمْ إِذَا فَرِيقٌ مِنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ.

4) *"Then when He removes the adversity from you, at once a party of you associates others with their Lord"*.²

When they are afflicted with calamities and trials, they turn to Allāh ﷻ for help. Once He responds to their call out of His infinite mercy and removes their adversities, instead of being grateful to Him, they begin to associate partners with Him.

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ - إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بَشْرِكْكُمْ ۖ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ.

5) *"And those whom you invoke other than Him do not possess [as much as] the membrane of a date seed. If you invoke them, they do not hear your supplication; and if they heard, they would not respond to you. And on the Day of Resurrection, they will deny your association. And none can inform you like [one] Acquainted [with all matters]"*.³

¹ Al-A'raaf: 191

² An-Nahl: 54

³ Fatir: 13-14

فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا.

6) “So do not invoke with Allāh anyone”.¹

لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ.

7) “If you should associate [anything] with Allāh, your work would surely become worthless, and you would surely be among the losers.”²

Types of *Shirk*:

Scholars have given many categories of Shirk. Upon studying these categories, we can conclude that there are two main categories of Shirk.

1) Shirk Akbar (Major Polytheism)

2) Shirk Asghar (Minor Polytheism)

Shirk Akbar (Major Polytheism)

Major Polytheism is further divided into three categories:

a) Shirk in Allāh’s Lordship (شرك في الربوبية)

This is the worst type of Shirk and this is the type of Shirk the Fir’awn committed as he claimed to be the greatest God.

b) Shirk in Allāh’s Divinity (شرك في الألوهية)

This is the type of Shirk where someone associates a partner with Allāh ﷻ as the Jews claimed that ‘Uzair is the son of Allāh ﷻ, the Christians claimed that ‘Isa عليه السلام is the son of Allāh ﷻ and the Polytheists of Makkah associated angels and idols with Allāh ﷻ.

Both of these two types of Shirk fall under the category of major polytheism and anyone who commits any of these two types of Shirk will be out of the folds of Islam and will enter the fire of hell eternally unless making sincere repentance.

c) Shirk in Allāh’s Attributes (شرك في الصفات)

The third type of Shirk is slightly lower than the other two categories

¹ Jinn: 18

² Zumar: 65

of Shirk mentioned above. Shirk in this category includes giving the attributes of Allāh ﷻ to His creation such as calling someone else *Al-Khaaliq* (the creator) or *Al-Raaziq* (the provider) because these names are explicitly the attributes of Allāh ﷻ and belong to none other than Him. Allāh ﷻ is the only one who creates and He is the only one who provides hence, to call anyone else a creator or a provider other than Him is also Shirk. The scholars have declared that this type of Shirk also takes one out of Islam.

Shirk Asghar (Minor Polytheism)

Minor Polytheism is also divided into three categories:

a) Words (قولي)

This type of Shirk takes the form of words such as swearing by something other than Allāh ﷻ.

b) Actions (فعلي)

This type of Shirk includes believing in bad omens as well as going to fortune-tellers.

c) By heart (قلبي)

This is an extremely dangerous type of Shirk as anyone who commits it, all his good deeds will perish. This is when someone does a good deed to show off to others and not to attain the pleasure of Allāh ﷻ. This is also known as Hidden Shirk. The details of this type of Shirk will follow.

Hidden Shirk (شرك خفي)

One of the major sins is to have insincerity in our good deeds. When we do any good deed, it should only be for the sake of Allāh ﷻ. If we do this deed for anyone else's pleasure, this will lead to hidden Shirk which is also known as *شرك في العبادة* (Shirk in worship), as Allāh ﷻ states:

فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا.

*“So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone”.*¹

¹ Al-Kahf: 110

This verse clearly indicates the importance of worshipping Allāh ﷻ with sincerity. Anyone who fails to have sincerity in their worship, will fall into the sin of Shirk in worship.

There are a few *Ahadith* that highlight the seriousness of the matter.

(1) عن أبي سعيد الخدري رضي الله عنه قال: خرج علينا رسول الله ﷺ ونحن نتذاكر المسيح الدجال، فقال: ألا أخبركم بما هو أخوف عليكم عندي من المسيح الدجال؟ فقلنا: بلى يا رسول الله! قال: الشرك الخفي، أن يقوم الرجل فيصلي، فيزيد صلاته لما يرى من نظر رجل.

Abu Sa'eed al-Khudri رضي الله عنه narrated: The Messenger of Allāh ﷺ came out to us when we were discussing Dajjal (False Christ) and said: Shall I not tell you of that which I fear more for you than Dajjal? We said: Yes. He said: Hidden polytheism, when a man stands to pray and makes it look good because he sees a man looking at him.¹

(2) عَنْ أَبِي سَعِيدِ بْنِ فَضَالَةَ بْنِ أَبِي فَضَالَةَ الْأَنْصَارِيِّ رضي الله عنه وَكَانَ مِنَ الصَّحَابَةِ ، قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : إِذَا جُمِعَ اللَّهُ الْأَوَّلِينَ وَالْآخِرِينَ لِيَوْمِ الْقِيَامَةِ لِيَوْمٍ لَا رَيْبَ فِيهِ نَادَى مُنَادٌ مَنْ كَانَ أَشْرَكَ فِي عَمَلٍ عَمِلَهُ لِلَّهِ عَزَّ وَجَلَّ أَحَدًا فَلْيُطْلَبْ ثَوَابُهُ مِنْ عِنْدِهِ فَإِنَّ اللَّهَ أَعْنَى الشُّرَكَاءِ عَنِ الشُّرْكِ .

Abu Sa'eed bin Fadalalah bin Abi Fadalalah al-Ansari رضي الله عنه narrated: I heard the Prophet ﷺ saying: When Allāh ﷻ assembles the first and the last on the Day of Resurrection, a day concerning which there is no doubt, a caller will cry out: Whoever used to associate anyone else in an action that he did for Allāh ﷻ, let him seek his reward from someone other than Allāh ﷻ, for Allāh ﷻ is so self-sufficient that He has no need of any associate.²

(3) عن أبي هريرة رضي الله عنه عن رسول الله ﷺ قال سمعت رسول الله ﷺ يقول: إن أول الناس يقضى يوم القيامة عليه رجل استشهد فأتى به فعرفه نعمه فعرفها قال فما عملت فيها قال قاتلت فيك حتى استشهدت قال كذبت ولكنك قاتلت لأن يقال جريء فقد قيل ثم أمر به فسحب على وجهه حتى ألقي في النار ورجل تعلم العلم وعلمه وقرأ القرآن فأتى به فعرفه نعمه فعرفها قال فما عملت فيها قال تعلمت العلم وعلمته وقرأت فيك القرآن قال كذبت ولكنك تعلمت العلم ليقال عالم وقرأت القرآن ليقال هو قارئ فقد قيل ثم أمر به فسحب على وجهه حتى ألقي في النار ورجل وسع الله عليه وأعطاه من أصناف المال كله فأتى به فعرفه نعمه فعرفها قال فما عملت فيها قال ما تركت من سبيل تحب أن

¹ Sunan Ibn Majah:

² Sunan Tirmidhi:

ينفق فيها إلا أنفقت فيها لك قال كذبت ولكنك فعلت ليقال هو جواد فقد قيل ثم أمر به فسحب على وجهه ثم ألقى في النار.

Abu Hurairah رضي الله عنه narrated: I heard the Messenger of Allāh ﷺ saying: The first to be judged on the Day of Resurrection will be a man who had died as a martyr. He will be brought forward. Allāh ﷻ will remind him of the favours He had bestowed upon him and the man will acknowledge them. Then He will ask him: What did you do to express gratitude for it? The man will reply: I fought for Your Cause till I was martyred. Allāh ﷻ will say: You have lied. You fought so that people might call you courageous; and they have done so. Command will then be issued about him and he will be dragged on his face and thrown into Hell. Next a man who had acquired and imparted knowledge and read the Qur'ān will be brought forward, Allāh ﷻ will remind him of the favours He had bestowed upon him and the man will acknowledge them. Then He will ask him: What did you do to express gratitude for it? The man will reply: I acquired knowledge and taught it, and read the Qur'ān for Your sake. Allāh ﷻ will say to him: You have lied. You acquired knowledge so that people might call you a learned (man), and you read the Qur'ān so that they might call you a reciter, and they have done so. Command will then be issued about him, and he will be dragged on his face and thrown into Hell. Next a man whom Allāh ﷻ had made affluent and to whom Allāh ﷻ had given plenty of wealth, will be brought forward. Allāh ﷻ will remind him of the favours He had bestowed upon him and the man will acknowledge them. He will ask him: What did you do to express gratitude for it? The man will reply: I did not neglect any of the ways You liked wealth to be spent liberally for Your sake. Allāh ﷻ will say to him: You have lied. You did it so that people might call you generous, and they have done so. Command will then be issued about him and he will be dragged on his face and thrown into Hell.¹

The act of showing off is indeed a very dangerous act which carries severe consequences.

May Allāh ﷻ protect us from this type of Shirk.



¹ Sahih Muslim:

2) Belief in Allāh and His Messenger

Another way to enter *Jannah* is by having firm belief in Allāh ﷻ and his Messenger ﷺ. No matter how many good deeds a person may do, if he does not believe in Allāh ﷻ and his Messenger ﷺ, he will never enter *Jannah*.

Aqeedah Tawheed:

Belief in Allāh ﷻ means to believe in the oneness of Allāh ﷻ without attributing any partners to Him nor in His attributes and nor in any acts of worship.

Belief in Allāh is based on four things:

1) Belief in the existence of Allāh ﷻ

The human intellect automatically acknowledges that it is God who brought us into existence. No evidence is required to understand this concept. A poet once stated:

و في كل شئ آية تدل أنه واحد

There is a sign in everything indicating that He is indeed one.

Furthermore, Allāh ﷻ states:

سَرُبِهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ.

“We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth”.¹

Another verse states:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَيَّنَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ.

“Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allāh has sent down from the heavens of rain, giving life thereby to the earth after its

¹ Ha Meem Sajdah: 43

lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason.”¹

2) Belief in the Lordship of Allāh ﷻ

One should have firm belief that it is indeed Allāh ﷻ who is our Lord and there is no Lord besides Him. It is He who created us and it is He to whom belongs the power, as He states:

ذِكْرُكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ.

*“That is Allāh, your Lord; to Him belongs sovereignty”.*²

In the opening verse of *Surah Al-Fatihah*, Allāh ﷻ states:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

*“All praise is due to Allāh, Lord of the worlds”.*³

3) Oneness of Worship

This part of *Tahweed* refers to worshipping Allāh ﷻ alone and to have sincerity in all our acts.

Allāh ﷻ states:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَانِمًا بِالْقِسْطِ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ.

*“Allāh witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise”.*⁴

He further states in another verse:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ.

*“And We sent not before you any messenger except that We revealed to him that, there is no deity except me, so worship me”.*⁵

¹ Al-Baqarah: 164

² Faatir: 13

³ Al-Fatihah: 1

⁴ Aal Imran: 18

⁵ Al-Anbiyaa: 25

4) Belief in Allāh's names and attributes

Allāh ﷻ has mentioned some of His own names and attributes in the Qur'ān whilst others are found in the *Ahadith*. We must believe in all of His names and attributes.

Belief in Prophethood:

To enter *Jannah*, one must have firm belief in Allāh ﷻ. Similarly, one must also have firm belief in the Prophet Muhammad ﷺ as the final messenger sent by Allāh. If a person believes in Allāh ﷻ but does not believe in Muhammad ﷺ, he will not only be prevented from entering *Jannah*, rather he will be out of the folds of Islam.

In reality, one must believe in all the Prophets and Messengers sent by Allāh ﷻ, and disbelief in any of His prophets will lead one towards disbelief (*Kufr*). There are a number of Prophets mentioned in the Qur'ān however, there are many other prophets whose names we do not know of. We must believe in them all. Allāh ﷻ states:

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ.

“And [We sent] messengers about whom We have related [their stories] to you before and messengers about whom We have not related to you”.¹

He further states in another verse:

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا.

“Indeed, those who disbelieve in Allāh and His messengers and wish to discriminate between Allāh and His messengers and say, We believe in some and disbelieve in others, and wish to adopt a way in between. Those are the disbelievers, truly. And We have prepared for the disbelievers a humiliating punishment”.²

This verse clearly indicates that there are people who believe in some Prophets whilst disbelieving in others. These types of people are true disbelievers who will receive a humiliating punishment.

¹ Al-Nisaa: 164

² Al-Nisaa: 150-151

Finality of Prophethood:

An extremely important aspect of belief in Prophethood is to believe in the finality of Prophethood. It is not enough to believe that Muhammad ﷺ is a Prophet of Allāh ﷻ, one must also believe that he ﷺ is also the FINAL Prophet of Allāh ﷻ. The finality of Prophethood is proven from the Qur'ān, Sunnah, consensus and Qiyas (Analogy).

Qur'ān:

Below are a few verses from the Qur'ān that reveal the finality of Prophethood:

(1) مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا .

"Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allāh and last of the prophets. And ever is Allāh, of all things, Knowing".¹

This verse clearly indicates that Muhammad ﷺ is the last of the prophets. Anyone who denies this concept is inevitably denying this Qur'ānic verse and a denier of any Qur'ānic verse is a disbeliever.

(2) قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا .

"Say, [O Muhammad], "O mankind, indeed I am the Messenger of Allāh to you all".²

(3) وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا

"And We have sent you, [O Muhammad], to the people as a Messenger".³

(4) هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ۚ وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ .

"It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and

¹ Al-Ahzaab: 40

² Al-A'raaf: 158

³ Al-Nisaa: 79

*teaching them the Book and wisdom - although they were before in clear error. And [to] others of them who have not yet joined them. And He is the Exalted in Might, the Wise”.*¹

Mufti Muhammad Shafi' Usmani has written a book on the finality of Prophethood. He quotes almost 100 verses from the Qur'an and uses them to justify the finality of Prophethood from these verses. He further quotes 210 *Ahadith* that discuss the finality of Prophethood.

Ahadith:

A few *Ahadith* on the topic are listed below:

(1) عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ مَثَلِي وَمَثَلَ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى بَيْتًا فَأَحْسَنَهُ وَأَجْمَلَهُ، إِلَّا مَوْضِعَ لَبَنَةٍ مِنْ زَاوِيَةٍ، فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ، وَيَعْجَبُونَ لَهُ، وَيَقُولُونَ: هَلَّا وُضِعَتْ هَذِهِ اللَّبَنَةُ؟ قَالَ: فَأَنَا اللَّبَنَةُ. وَأَنَا خَاتَمُ النَّبِيِّينَ.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: My similitude in comparison with the other prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go about it and wonder at its beauty, but say: Would that this brick be put in its place? So I am that brick, and I am the last of the Prophets.²

(2) عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ ، عَنْ أَبِيهِ ، قَالَ : قَالَ النَّبِيُّ ﷺ : إِنِّي أَنَا مُحَمَّدٌ ، وَأَنَا أَحْمَدُ ، وَأَنَا الْمَاجِي الَّذِي يَمْحُو اللَّهُ فِي الْكُفْرِ ، وَأَنَا الْحَاشِرُ الَّذِي أَحْشَرُ النَّاسَ ، وَأَنَا الْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ نَبِيٌّ.

Muhammad bin Jubair bin Mut'im رضي الله عنه narrated from his father: The Prophet ﷺ said: I am Muhammad and I am Ahmad, and I am al-Mahi (the obliterator) by whom unbelief would be obliterated, and I am Hashir (the gatherer) at whose feet mankind will be gathered, and I am 'Aqib (the last to come) after whom there will be no Prophet.³

(3) عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ النَّبِيُّ ﷺ: لَقَدْ كَانَ فِيمَنْ كَانَ قَبْلَكُمْ مِنْ بَنِي إِسْرَائِيلَ رَجُلٌ يَكْلُمُونَ مِنْ غَيْرِ أَنْ يَكُونُوا أَنْبِيَاءَ فَإِنْ يَكُنْ مِنْ أُمَّتِي مِنْهُمْ أَحَدٌ فَعَمْرٍ.

¹ Al-Jumu'ah: 2-3

² Bukhari: 1/627

³ Muslim: 2/267

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: Among the nation of Bani Israel who lived before you, there were men who used to be inspired with guidance though they were not prophets, and if there is any of such persons amongst my followers, it is 'Umar.¹

(4) عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: فضّلت على الأنبياء بست: أعطيت جوامع الكلم و نصرت بالرعب و أحلّت لي الغنائم و جعلت لي الأرض طهورا و مسجداً و أرسلت إلى الخلق كافة و ختم بي النبيون.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: I have been given superiority over the other prophets in six respects: I have been given words which are concise but comprehensive in meaning; I have been helped by terror (in the hearts of enemies); spoils have been made lawful to me; the earth has been made for me clean and a place of worship; I have been sent to all mankind; and the line of prophets is closed with me.²

(5) عن أنس بن مالك رضي الله عنه قال: قال رسول الله ﷺ: إن الرسالة والنبوة قد انقطعت فلا رسول بعدي ولا نبي.

Anas bin Malik رضي الله عنه narrated that the Prophet ﷺ said: Indeed Messenger-ship and Prophethood have been terminated, so there shall be no Messenger after me, nor a Prophet.³

(6) عن اسماء بنت عميس رضي الله عنها قالت: قال رسول الله ﷺ لعلّي: يا علي! أنت مني بمنزلة هارون من موسى إلا أنه ليس بعدي نبي.

Asmaa' bint 'Umais رضي الله عنها narrated that the Prophet ﷺ said to Ali: O Ali! You are to me like Harun was to Musa, except that there will be no Prophet after me.⁴

Consensus (اجماع):

Other than Qur'ānic verses and Prophetic *Ahadith*, there is consensus on the fact that Prophet Muhammad ﷺ is the final prophet. There was consensus amongst the *Sahabah* (companions). The scholars

¹ Bukhari: 1/652

² Tirmidhi: 1/416

³ Tirmidhi: 2/500

⁴ Musnad Ahmad: 45/14

have agreed that if there is a consensus amongst the companions of Prophet Muhammad ﷺ on any given matter, it becomes an authentic evidence just like Qur'ānic verses are authentic evidences.

Ibn Taymiyyah states:

واجماعهم حجة قاطعة يجب اتباعها بل هي أؤكد الحجج

And the consensus of the *Sahabah* is considered a definitive proof which must be followed and it (consensus of the companions) is from the most emphasised of evidences.¹

Mulla Ali al-Qaari also writes:

دعوى النبوة بعد نبينا ﷺ كفر بالاجماع

The claim of prophethood after our Prophet is Kufr (disbelief) according to consensus.²

Analogy (قياس) :

Qur'ān, Hadith and consensus are three important sources of *Shari'ah*. There is no need for analogy if there is an issue which has been discussed in the Qur'ān or the Sunnah or Ijmaa'. Unfortunately, there are people who ignore what is mentioned in the Qur'ān and Sunnah and claim that prophethood is a form of mercy and without prophethood there would be no mercy. This ideology is absurd. If there are numerous small pipes of water, and these pipes were transformed into a big river, would the water from the pipes or river be more beneficial? Indeed, the water from a river will be abundantly more and beneficial. Likewise, if there are several stars and these stars were to be replaced by the sun, which of the two will shed more light? Without doubt, the sun will bring more light and illumination. Thus, the many stars are like the Prophets and Messengers sent by Allāh ﷻ, and the Holy Prophet Muhammad ﷺ is like the shining sun for the whole world.



¹ Bayan al-Daleel Ala Batlan al-Tahleel: 240.

² Sharh Fiqh al-Akbar: 451

3) Praying with submission and humility

Praying with submission and humility is another way to enter *Jannah*. A believer performs five daily prayers however, if he performs his daily prayers with submission and humility, he will be guaranteed *Jannah*. In the opening verses of *Surah Al-Mu'minoon*, Allāh ﷻ addresses the successful believers:

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ.

*“They who are during their prayer humbly submissive”.*¹

After mentioning various other qualities of a true believer, Allāh ﷻ says:

أُولَئِكَ هُمُ الْوَارِثُونَ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ.

*“Those are the inheritors, who will inherit al-Firdaus. They will abide therein eternally”.*²

From these verses it becomes evident that those who pray their *Salaah* with submission and humility will attain the highest level of *Jannah*. Furthermore, it is narrated in a *Hadith* that Allāh ﷻ forgives a person who performs his prayers with submission and humility:

عن عبادة بن الصامت رضي الله عنه قال: سمعت رسول الله ﷺ يقول: خَمْسُ صَلَوَاتٍ افْتَرَضَهُنَّ اللَّهُ تَعَالَى مِنْ أَحْسَنِّ وُضُوءُهُنَّ وَصَلَاةُنَّ لَوْفَتِهِنَّ وَأَتَمِّ رُكُوعُهُنَّ وَخُشُوعُهُنَّ كَانَ لَهُ عَلَى اللَّهِ عَهْدٌ أَنْ يَغْفِرَ لَهُ.

‘Ubadah bin Samit رضي الله عنه narrated: I heard the Prophet ﷺ saying: Allāh ﷻ has made five prayers obligatory. If anyone performs ablution for them well, offers them at their (right) time, and observes perfectly their bowing and submissiveness in them, it is the guarantee of Allāh ﷻ that He will pardon him.³

It is a promise of Allāh ﷻ for the one that performs his prayer with submission and humility that He will forgive him, and subsequently, the one who is forgiven will enter *Jannah*.



¹ Al-Mu'minoon: 2

² Al-Mu'minoon: 10-11

³ Abu Dawood: 1/72

4) Paying Zakāh

The one who prays with humility and submission will enter *Jannah*, similarly, the one who pays *Zakāh* will also enter *Jannah*. Numerous verses in the Qur’ān mention *Zakāh* alongside *Salaah*. In reality, *Salaah* is a worship linked with the rights of Allāh ﷻ (*Huqooq Allāh*) and *Zakāh* is an act of worship linked with the rights of others (*Huqooq al-Ibaad*). It is not only sufficient to fulfil the rights of Allāh ﷻ to enter *Jannah*, rather the rights of others also need to be fulfilled.

Allāh ﷻ emphasizes the attributes of a believer by stating:

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ.

“And they who are observant of *Zakāh*”.¹

He further mentions the reward of such people:

أُولَئِكَ هُمُ الْوَارِثُونَ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ.

“Those are the inheritors. Who will inherit *al-Firdaus*. They will abide therein eternally”.²

The *Ahadith* of *Rasulullah* ﷺ also indicate that those who pay their *Zakāh* will enter *Jannah*:

(1) عَنْ أَبِي أَيُّوبَ ؓ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ قَالَ: تَعْبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا وَتُقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ وَتَصِلُ الرَّحِمَ.

Abu Ayyub ؓ narrated: A man came to the Prophet ﷺ and said: Direct me to a deed which will admit me to *Jannah* and take me away from the Fire. The Messenger of Allāh ﷺ said: Worship Allāh ﷻ and associate no partner with Him, perform *As-Salat*, pay *Zakāh*, and maintain the ties of kinship.³

(2) عَنْ أَبِي هُرَيْرَةَ ؓ أَنَّ أَعْرَابِيًّا جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ: دَلَّنِي عَلَى عَمَلٍ إِذَا عَمَلْتَهُ دَخَلْتُ الْجَنَّةَ؟ قَالَ تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا وَتُقِيمُ الصَّلَاةَ الْمَكْتُوبَةَ وَتُؤَدِّي الزَّكَاةَ الْمَفْرُوضَةَ وَتَصُومُ رَمَضَانَ. قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لَا أَزِيدُ عَلَى هَذَا شَيْئًا أَبَدًا وَلَا أَنْقُصُ مِنْهُ. فَلَمَّا وَلِيَ قَالَ النَّبِيُّ ﷺ: مَنْ سَرَهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَى هَذَا.

¹ Al-Mu'minoon: 4

² Al-Mu'minoon: 10-11

³ Bukhari: 1/269

Abu Hurairah رضي الله عنه narrated: A Bedouin came to the Prophet ﷺ and said: O Messenger of Allāh! Direct me to a deed by which I may be entitled to enter Jannah. The Prophet ﷺ said: Worship Allāh ﷻ, and never associate anything with Him, establish Salat, pay the Zakāh which has been enjoined upon you, and observe Fasting of Ramadan. He (the Bedouin) said: By Him in Whose Hand my soul is, I will never add anything to these (obligations). When he turned his back, the Prophet ﷺ said: He who wants to see a man from the dwellers of Jannah, let him look at him (Bedouin).¹

Zakāh in Arabian language is an infinitive of the verb ‘*Zakāh*’. *Zakāh* means to grow and to increase. When it is said about a person, it means to improve, to become better. Consequently, *Zakāh* is blessing, growth, cleanliness, and betterment. As for its figurative meaning; Yusuf Qardawi states: ‘In Shari’ah, the word *Zakāh* refers to the determined share of wealth prescribed by Allāh ﷻ to be distributed among deserving categories. It is also used to mean the action of payment of this share.

In the Holy Qur’ān, there are 32 places wherein *Zakāh* has been mentioned. It has been mentioned ten times in Makki Surahs and 22 times in Madani Surahs.

The obligation of *Zakāh*:

Zakāh was made compulsory in Madinah in the 2nd Hijri, although the obligation of *Zakāh* was already complete in Makkah at that time. There are some scholars who say that the obligation of *Zakāh* was only made in Madinah.

Hafiz Ibn Katheer writes under the Aayah وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ in *Surah Mu’minoona*:

Many people believe that the word *Zakāh* in this verse means the *Zakāh* of wealth although this verse is *Makki* i.e. it was revealed in *Makkah* whilst the directive of the obligation of paying *Zakāh* was made mandatory in *Madinah* in the 2nd *Hijri*. However, the obvious fact is that the same *Zakāh* was made compulsory in *Makkah*. Allāh ﷻ has stated in *Surah An’ām* (which is a *Makki Surah*):

¹ Bukhari: 1/269

وَأَتُوا حَقَّهُ يَوْمَ حَصَادِهِ

“And pay the due thereof upon the harvest day”.¹

Perhaps the meaning of *Zakāh* in this verse means purifying one’s soul from polytheism, hence; Allāh ﷻ has mentioned in another verse:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا

“He is indeed successful who causes it to grow”.²

Another possibility is that the meaning of *Zakāh* in the verses may carry both the meanings i.e. *Zakāh* of the wealth or purifying the soul.³

***Zakāh* is a pillar of Islam:**

In Bukhāri and Muslim, there is a famous Hadith of Jibreel where he explains the pillars of Islam to the Holy Prophet ﷺ in which he states:

Islam is that you should testify that there is no deity except Allāh ﷻ and that Muhammad ﷺ is His Messenger, that you should perform Salāh (ritual prayer), pay the *Zakāh* (alms), fast during Ramadan, and perform Hajj (pilgrimage) to the House (the Ka'bah at Makkah), if you can find a way to it (or find the means for making the journey to it).

Zakāh is such a critical pillar of Islam, that at times the Prophet ﷺ used to stop his wordings in regard to the pillars of Islam at *Zakāh*. It is mentioned in the two Sahih books: ‘I have been ordered to do *Jihād* with people until they testify that there is no God but Allāh ﷻ, and Muhammad ﷺ is His messenger, and that they offer their prayers and pay their *Zakāh*.

There are two types of worship:

- 1- ***‘Ibādah Mālīyah*** (Financial worship)
- 2- ***‘Ibādah Badaniyyah*** (Physical worship such as prayer, fasting etc.)

¹ Al-An’aam: 141

² Al-Shams: 9

³ Mukhtasar Tafseer Ibn Katheer: 2/572

Allāh ﷻ has bestowed upon mankind an abundance of blessings. Amongst all these blessings is the blessing of wealth. Wealth is such a great blessing from Allāh ﷻ because if one has no wealth, he remains poor, hence, at times he may use ways to earn money which may lead to Kufr (disbelief). It is stated in a Hadith:

كاد الفقر أن يكون كفرا

Poverty can lead to Kufr.¹

There is no doubt that Allāh ﷻ is the one who gives wealth to people; hence, it is a responsibility upon us to spend this wealth which is given to us by Allāh ﷻ in the way He has commanded us to do so. Provision is provided by Allāh ﷻ; whoever He wills, He makes them rich and whoever He wills, He makes them poor. Allāh ﷻ states in Surah Nahl:

وَاللَّهُ فَضَّلَ بَعْضُكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ.

“And Allāh has favoured some of you above others in provision.”²

But this does not mean that the rich people become so arrogant that they do not pay their *Zakāh* and they keep their money to themselves. Allāh ﷻ has stated in Surah Dhāriyāt:

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ.

“And in their wealth the beggar and the outcast have a due share.”³

Giving Zakāh is obligatory:

Those people who are ‘Sāhib Nisāb’ (this refers to the threshold after which a person is obliged to pay *Zakāh*) i.e. those who possess 612.36 grams of silver or 87.48 grams of gold or something else which they possess and they are the owner of that particular thing which is used in trade, they have to pay *Zakāh*. The obligation of paying *Zakāh* is the same as the obligation of praying. Hence, in the Holy Qur’ān, wherever prayer is mentioned, *Zakāh* is also mentioned

¹ Al-Baihaqi, Shu‘b Al-Imān: 1/486

² Surah Al-Nahl: 71

³ Surah: Al-Dhāriyāt: 19

in conjunction with it. Furthermore, it is evident in most Ahādith that the Holy Prophet ﷺ has mentioned *Zakāh* alongside prayer. Wherever he commanded people to prayer, he also commanded them to pay their *Zakāh*. This shows the importance of paying the *Zakāh*.

The process of *Zakāh* calls for justice:

I strongly believe that the system of *Zakāh* in Islam is a great system which calls towards justice to humanity and mankind. Before Islam, there was no religion that had the system of paying *Zakāh*. Albeit people did spend in the path of Allāh ﷻ as a means of charity, they did not spend with the understanding that it is an obligation. Islam came with the system of *Zakāh* because Islam is a global religion which calls towards justice and excellence.

The system of *Zakāh* includes economics, finance, politics, morals, and religion. The system of *Zakāh* helps those who are homeless, helpless and are dying from starvation and thirst. This system undoubtedly helps those people and enables them to eat, drink and live. If everybody pays their *Zakāh*, it is inevitable that this would lead to pure justice towards humanity. We can see from the past how poor people were helped through the house of finance (*Baitul Maal*). In this regard, the era of ‘Umar (ra) was a great example for us.

If the poor people knew that they had a right over the rich people’s wealth, why would they want to steal and commit robbery? The chief reason behind robbery and theft is poverty and poverty can lead man to disbelief.

Prayer is an obligation, similarly, he who is ‘*Sāhib Nisāb*’ (the threshold after which a person is obliged to pay *Zakāh*) is obliged to pay *Zakāh*. Some people become lazy in paying their *Zakāh* whilst others look for excuses for not paying it.

May Allāh ﷻ grant all Muslims the understanding and the importance of paying *Zakāh*.



5) Protecting the Private Parts

Protecting one's private parts is another way to enter *Jannah*. In *Surah Al-Mu'minoon*, Allāh ﷻ mentions a few qualities of the inheritors of Paradise amongst whom are:

وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَافِظُونَ.

“And they who guard their private parts”.¹

He further states in *Surah Al-Ma'aarij*:

أُولَئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ.

“They will be in gardens, honoured”.²

It is also narrated in a *Hadith* that a person who safeguards his tongue and private parts will be guaranteed *Jannah*:

عن سهل بن سعد رضى الله عنه عن رسول الله ﷺ قال: من يضمن لي ما بين لحييه وما بين رجله أضمن له الجنة.

Sahl bin Sa'd رضى الله عنه narrated that the Prophet ﷺ said: Whosoever gives me a guarantee to safeguard what is between his jaws and what is between his legs, I shall guarantee him *Jannah*.³

Another *Hadith* states:

عن عبادة بن صامت رضى الله عنه: أن النبي ﷺ قال: اضمنوا لي ستا من أنفسكم، أضمن لكم الجنة: اصدقوا إذا حدثتم، وأوفوا إذا وعدتم، وأدوا إذا أؤتمتم، واحفظوا فروجكم، وغضوا أبصاركم، وكفوا أيديكم.

‘Ubadah bin Samit رضى الله عنه narrated that the Prophet ﷺ said: Guarantee for me six deeds and I will guarantee for you Paradise: Be truthful when you speak, keep your promises when you make them, fulfill the trust when you are trusted, guard your chastity, lower your gaze, and restrain your hands from harming others.⁴

From the above mentioned *Ahadith*, it becomes evident that a person who guards his private parts will enter *Jannah*.



¹ Al-Mu'minoon: 5

² Al-Ma'aarij: 35

³ Bukhari: 2/485

⁴ Musnad Ahmad: 37/471

6) Returning trusts to their rightful owners

Returning trusts to their rightful owners is another way one can enter *Jannah*. Another attribute of a true believer is:

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ.

*“The believers are also those who are true to their trusts and covenants”.*¹

Once again, Allāh ﷻ states that their reward is *Jannah*:

أُولَٰئِكَ هُمُ الْوَارِثُونَ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ.

*“Those are the inheritors who will inherit al-Firdaus. They will abide therein eternally”.*²

Betrayal of trust is very common these days. People have begun to take betrayal of trust as something very light. Some people eat up other people’s wealth whilst others who are entrusted with wealth, betray the trust. Furthermore, betrayal of trust can also be in the form of speech; if someone tells another person something which is not to be mentioned elsewhere, he will betray him and mention it to others. Similarly, if there is a group of people talking about something and decide that whatever they talked about should stay in the gathering and no one else should know about it. And in this case, if someone goes and tells another person about it, this will be considered as a betrayal of trust.

Nowadays people tend to believe that the betrayal of trust is only in terms of wealth. Any type of betrayal is *Harām*, whether it is in regard to wealth or in relation to speech. Allāh ﷻ has stated:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا.

*“Verily! Allāh commands that you should render back the trusts to those, to whom they are due”.*³

¹ Al-Mu’minoan: 8

² Al-Mu’minoan: 10-11

³ Surah Nisā’: 58

عن عبادة بن صامت رضي الله عنه أن النبي ﷺ قال: اضمنوا إليّ ستاً، اضمن لكم الجنة، اصدقوا إذا حدثتم وأوفوا إذا وعدتم وأدوا إذا اتهمتم.

‘Ubadah bin Samit ؓ narrated that the Prophet ﷺ said: Guarantee six things for me, and I will guarantee you Paradise: Be truthful when you speak, fulfill when you promise and uphold your trusts when you are trusted¹.

عن ابن عمر رضي الله عنه قال: قال رسول الله ﷺ: لا إيمان لمن لا أمانة له ولا صلاة لمن لا طهور له.

Ibn ‘Umar رضي الله عنه narrated that the Prophet ﷺ said: There is no faith for the one that has no trust and there is no prayer for the one that has no purity.²



A person who fulfils a promise will also be amongst the inhabitants of *Jannah*. In the 8th verse of Surah Al-Mu'minoon which was previously mentioned, Allāh ﷻ talks about the attributes of a true believer in which He states:

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ.

“The believers are also those who are true to their trusts and covenants”.³

Fulfilling a promise is also one of the signs of a believer and once again the reward is *Jannah*:

أُولَئِكَ هُمُ الْوَارِثُونَ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ.

“Those are the inheritors who will inherit al-Firdaus. They will abide therein eternally”.⁴

⁴ Al-Mu'minoon: 10-11

Islam has commanded everyone to fulfill their promises as this is something that will be questioned on the Day of Judgement. Allāh ﷻ states:

وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا.

*“Honour (your) pledges, for you will surely be accountable for them”.*¹

Types of Promises:

The scholars have categorised covenants into multiple categories:

1) The covenant to Allāh ﷻ made by mankind:

This promise is known as ‘Ahd-e-Alast’, and this is derived from the following verse:

أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا.

*“Am I not your Lord?” They replied, “Yes, you are! We testify”.*²

2) A covenant made to Allāh ﷻ through a ‘Nadhr’ (vow).

3) A covenant between two people.

4) A Muslim government making a covenant with a Non-Muslim government.

5) A covenant between a Muslim government and the People of the Book (*Ahlul Kitaab*) in which tax is taken from the People of the Book in return for the safety of their health and wealth.

For further details, read: Al-Mufradaat (2/455).

In summary, the types of covenants can be broadly categorised into two:

1) A covenant with Allāh ﷻ

2) A covenant with others



¹ Bani Israeel: 34

² Al-A’Raaf: 172

8) Reciting thrice: رَضِيتُ بِاللّٰهِ رَبًّا وَ بِالْإِسْلَامِ دِينًا وَ بِمُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ نَبِيًّا

A person who recites the above Dua during the day three times, will enter *Jannah*. It is stated in a *Hadith*:

عن المنذر صاحب رسول الله ﷺ - وكان يكون بأفريقية - قال: سمعت رسول الله ﷺ يقول: من قال إذا أصبح: رَضِيتُ بِاللّٰهِ رَبًّا وَ بِالْإِسْلَامِ دِينًا وَ بِمُحَمَّدٍ ﷺ نَبِيًّا فانا الزعيم لأخذن بيده حتى أدخله الجنة.

Al-Munaidhir - a companion of *Rasulullah* ﷺ said: I hear the Prophet ﷺ saying: Whoever says when the morning comes: I am pleased with Allāh ﷻ as the Lord and with Islām as the religion and with Muḥammad ﷺ as the Prophet, then I am the guarantor that I will take him by his hand until I enter him in *Jannah*".¹

Another narration states:

عن أبي سعيد الخدري رضي الله عنه ان النبي ﷺ قال: من قال: "رَضِيتُ بِاللّٰهِ رَبًّا وَ بِالْإِسْلَامِ دِينًا وَ بِمُحَمَّدٍ ﷺ رَسُولًا"، وجبت له الجنة.

Abu Sa'eed Al-Khudri رضي الله عنه narrated that the Prophet ﷺ said: Whoever says: I am pleased with Allāh ﷻ as the Lord, with Islam as the religion and with Muhammad ﷺ as the Apostle, Paradise will be his due.²



9) Building a Mosque for the sake of Allāh ﷻ

Amongst the many ways of entering *Jannah*, another one is to build a Mosque for the sake of Allāh ﷻ. It is narrated in a *Hadith*:

عن عثمان رضي الله عنه قال سمعت رسول الله ﷺ: من بنى مسجداً لله بنى الله له مثله في الجنة.

‘Uthmaan رضي الله عنه narrated: I heard the prophet ﷺ saying: He who built a mosque for Allāh, Allāh would build a house for him like it in Paradise.³

¹ Al-Mu'jam Al-Kabeer li al-Tabrani: 20/355

² The Musannaf of Ibn Abi Shaybah: 9/473-474

³ Sahih Muslim: 2/417

Another narration states:

مَنْ بَنَى مَسْجِدًا لِلَّهِ كَمَفْخَصٍ فَطَاةٍ أَوْ أَصْعَرَ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ.

Whoever builds a mosque for the sake of Allāh, like a sparrow's nest for Allāh or even smaller, Allāh will build for him a house in Paradise.¹

The importance of Mosques:

1) Mosques are maintained by those who believe in Allāh ﷻ:

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ.

*“The mosques of Allāh should only be maintained by those who believe in Allāh and the Last Day, establish prayer”.*²

2) Mosques are the dearest places to Allāh ﷻ:

عَنْ أَبِي هُرَيْرَةَ ؓ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أَحَبُّ الْبِلَادِ إِلَى اللَّهِ مَسَاجِدُهَا وَأَبْغَضُ الْبِلَادِ إِلَى اللَّهِ أَسْوَاقُهَا.

Abu Hurairah ؓ narrated that the Prophet ﷺ said: The dearest parts on the face of the earth near Allāh are its mosques, and the most hated parts near Allāh are its markets.³

3) The first thing that *Rasulullah* ﷺ did when he came to Madinah was that of building a Mosque.

4) Prophet Muhammad ﷺ remained in Qubaa for a few days and laid the foundations of the Mosque.

5) When he ﷺ moved to Madinah, he laid the foundations of the Mosque prior to building his own house.

6) Mosques are known as the Houses of Allāh ﷻ as he states:

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا.

*“The places of worship are only for Allāh, so do not invoke anyone besides Him”.*⁴

¹ Sunan Ibn Majah: 156

² Surah Al-Tawbah: 18

³ Sahih Muslim: 1/283

⁴ Surah Al-Jinn” 18

7) Peace and tranquillity descend upon those who gather in Mosques and recite the book of Allāh ﷻ:

مَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَ يُتَدَارَسُونَ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَعَشِيَتْهُمْ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ.

Any group of people who assemble in one of the Houses of Allāh to recite the Book of Allāh, learning and teaching it, tranquility will descend upon them, mercy will engulf them, angels will surround them and Allāh will make mention of them to those (the angels) in His proximity.¹

8) The Prophet ﷺ ordered the believers to build Mosques:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ أَمَرَ رَسُولُ اللَّهِ ﷺ بِنَاءَ الْمَسَاجِدِ فِي الدُّوَرِ (أي الأحياء) وَأَنْ تُنْظَفَ وَتُطَيَّبَ.

Hazrat ‘Aaishah رضي الله عنها narrated that Allāh’s Messenger ﷺ ordered that the mosques be built in residential districts and that it be cleaned and perfumed.²

9) Building a Mosque is a *Sadaqah Jariyah* (ongoing charity):

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ مِمَّا يُلْحَقُ الْمُؤْمِنُ مِنْ عَمَلِهِ وَحَسَنَاتِهِ بَعْدَ مَوْتِهِ: عِلْمًا عَلَّمَهُ وَنَشْرَهُ، وَوَلَدًا صَالِحًا تَرَكَهُ، وَمُصْحَفًا وَرَّثَهُ، أَوْ مَسْجِدًا بَنَاهُ، أَوْ بَيْتًا لَابِنِ السَّبِيلِ بَنَاهُ، أَوْ هَرَمًا.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: Among the actions and good deeds for which a believer will continue to receive reward after his death are; knowledge which he taught and spread, a good son whom he left behind, a copy of the Qur’ān which he left as a legacy, a mosque which he built, a house which he built for the traveler, or a stream which he caused to flow.³

10) Love of Mosques carries great reward:

A person who loves Mosques, in essence loves Allāh ﷻ and the love of Allāh ﷻ is one of the conditions of the *Kalimah*.

The Prophet ﷺ states in a *Hadith*:

سَبْعَةٌ يُطْلَقُ اللَّهُ يَوْمَ الْقِيَامَةِ فِي ظِلِّهِ، يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ إِمَامٌ عَادِلٌ، وَشَابٌ نَشَأَ فِي عِبَادَةِ اللَّهِ، وَرَجُلٌ ذَكَرَ اللَّهَ

¹ Sunan Abi Dawood: 1/215

² Sunan Tirmidhi: 1/247

³ Sunan Ibn Majah: 156

فِي خِلَافٍ فَقَاضَتْ عَيْنَاهُ، وَرَجُلٌ قَلْبُهُ مُعَلِّقٌ فِي الْمَسْجِدِ، وَرَجُلَانِ تَحَابَّا فِي اللَّهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالَ إِلَى نَفْسِهَا قَالَ إِنِّي أَخَافُ اللَّهَ. وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْضَفَهَا، حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا صَنَعَتْ يَمِينُهُ.

Seven (people) will be shaded by Allāh by His Shade on the Day of Resurrection when there will be no shade except His Shade. (They will be): a just ruler, a young man who has been brought up in the worship of Allāh, a man who remembers Allāh in seclusion and his eyes are then flooded with tears, a man whose heart is attached to mosques (offers his compulsory congregational prayers in the Mosque), two men who love each other for Allāh's Sake, a man who is called by a charming lady of noble birth to commit illegal sexual intercourse with her, and he says, 'I am afraid of Allāh,' and (finally), a man who gives in charity so secretly that his left hand does not know what his right hand has given.¹

11) The reward of going to the Mosque:

من غدا إلى المسجد أو راح أعد الله له نزلا من الجنة كلما غدا أو راح.

He who goes to the mosque at dawn or dusk (for Salat), Allāh prepares a hospitable abode for him in Jannah, every time when he walks to it or comes back from it².

12) The reward of walking to the Mosques:

بشر المشائين في الظلم إلى المساجد بالنور التام يوم القيامة.

Give glad tiding to those who walk to the Masjid in the dark; of a complete light on the Day of Resurrection.³

14) Every step towards the Masjid is rewarded:

صلاة الرجل في الجماعة تضعف على صلاته في بيته وفي سوقه خمسا و عشرون درجة وذلك انه اذا توضأ فأحسن الوضوء ، ثم خرج إلى المسجد لا يخرجه الا الصلاة لم يخط خطوة الا رفعت له درجة وحط عنه بها خطيئة.

A man's Salat in congregation is twenty-five times more rewarding than his Salat at home or in his shop, and that is because when he performs his Wudu' properly and proceeds towards the mosque with

¹ Sahih Bukhari: 1/159

² Sahih Bukhari: 1/159

³ Sunan Abi Dawood: 1/93

the purpose of performing Salat in congregation, he does not take a step without being raised a degree (in rank) for it and having a sin remitted for it, till he enters the mosque.¹

14) Mosques are the meadows of Paradise:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعَوْا فُلْتُ يَا رَسُولَ اللَّهِ وَمَا رِيَاضُ الْجَنَّةِ قَالَ الْمَسَاجِدُ فُلْتُ وَمَا الرِّيعُ يَا رَسُولَ اللَّهِ قَالَ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrated: The Messenger of Allāh ﷺ said: When you pass by the meadows of Paradise, graze as you like. I said: O Messenger of Allāh, what are the meadows of Paradise? The Prophet said: The mosques. I said: O Messenger of Allāh, what is its grazing? The Prophet said: To declare the glory of Allāh, the praise of Allāh, the greatness of Allāh, and that there is no God but Allāh.²

15) The reward of cleaning Mosques:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا أَسْوَدَ أَوْ امْرَأَةً سَوْدَاءَ كَانَ يَقُمُ الْمَسْجِدَ (أَيَ يَنْظِفُهُ) فَمَاتَ فَسَأَلَ النَّبِيَّ ﷺ عَنْهُ فَقَالُوا مَاتَ قَالَ أَفَلَا كُنْتُمْ أَذُنْتُمْ بِي بِهِ دُلُونِي عَلَى قَبْرِهِ أَوْ قَالَ قَبْرِهَا فَأَتَى قَبْرَهَا فَصَلَّى عَلَيْهَا.

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrated: A black man or a black woman used to sweep the mosque and he or she died. The Prophet ﷺ asked about her (or him). He was told that she (or he) had died. He said, why did you not inform me? Show me his grave (or her grave). So he went to her (his) grave and offered her (his) funeral prayer.³



10) Performing *Fajr* and '*Asr Salaah* with punctuality

Although there are five daily prayers which have been made obligatory, *Fajr* and '*Asr* prayers are further emphasized due to the possibility of these 2 prayers being missed more than any other prayers. *Fajr*, due to sleep and laziness and '*Asr* due to being busy and occupied in worldly matters.

Allāh ﷻ states:

¹ Sahih Bukhari: 1/158

² Sunan Tirmidhi: 2/666

³ Sahih Bukhari: 1/132

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ.

“Observe the (five obligatory) prayers—especially the middle prayer—and stand in true devotion to Allāh”.¹

The middle prayer mentioned in this verse refers to *Fajr* or '*Asr*' prayers according to some scholars of *Tafsir*.

It is narrated in a *Hadith*:

(1) عَنْ أَبِي بَكْرٍ بْنِ أَبِي مُوسَى عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ.

Abu Bakr bin Musa ؓ narrated from his father: The Messenger of Allāh ﷺ said: He who observed two prayers at two cool (hours) would enter Paradise.²

The two cool hours refer to the time of *Fajr* and '*Asr*'.

(2) عَنْ أَبِي بَكْرٍ بْنِ عُمَارَةَ بْنِ زُوَيْبَةَ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُنْ يَلِجَ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ، وَقَبْلَ غُرُوبِهَا» يَغْنِي الْفَجْرَ وَالْعَصْرَ.

Abu Bakr bin 'Umarah bin Ruaybah ؓ narrated from his father:

I heard the Messenger of Allāh ﷺ saying: He will never enter the Fire, the one who prays before the sun rises and before it sets – i.e. *Fajr* and '*Asr*'.³

The first *Hadith* informs us that a person who prays *Fajr* and '*Asr*' will enter *Jannah* and the second *Hadith* informs us that a person who prays *Fajr* and '*Asr*' will not enter the fire of hell. Subhan Allāh!

Furthermore, the reward of performing these two prayers is even greater, as *Rasulullah* ﷺ states:

عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ كُنَّا عِنْدَ النَّبِيِّ ﷺ إِذْ نَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ فَقَالَ ﷺ: أَمَا إِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا، لَا تَصَامُونَ. أَوْ لَا تَصَاهُونَ. فِي رُؤْيَاهُ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلِبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ، وَقَبْلَ غُرُوبِهَا فَافْعَلُوا. ثُمَّ قَالَ: فَمَسِجِدُ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا.

Jarir bin Abdullah ؓ narrated: We were with the Prophet ﷺ on a full moon night. He looked at the moon and said, "You will certainly see your Lord as you see this moon, and there will be no trouble in

¹ Surah al-Baqarah: 238

² Sahih Bukhari: 1/148

³ Sahih Muslim: 1/274

seeing Him. So if you can avoid missing (through sleep, business, etc.) a prayer before the rising of the sun (Fajr) and before its setting ('Asr) you must do so. He (the Prophet ﷺ) then recited the following verse: And celebrate the praises Of Your Lord before the rising of the sun and before (its) setting.¹

A person who performs his *Fajr* and '*Asr* prayers with punctuality will not only enter *Jannah*, he will also see his Lord in *Jannah* which is one of the greatest rewards in *Jannah*.

NOTE: One should not only concentrate on performing *Fajr* and '*Asr* prayers and ignore the other prayers as the rest are also obligatory and of utmost importance.



11) Performing *Salaah* in the *Masjid* with congregation

Allāh ﷻ has made obligatory five daily prayers and to observe these obligatory prayers in their correct times with congregation is essentially fulfilling the obligation of إقامة الصلاة (establishing prayers).

If a person performs his prayer at home without a legitimate reason, he would not be establishing his prayer. He who performs his *Salaah* in the mosque with congregation, is given glad tidings of *Jannah*.

The Prophet ﷺ states:

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: من غدا إلى المسجد أو راح، أعد الله له في الجنة نزلًا كلما غدا أو راح.

Abu Hurairah رضي الله عنه narrated: The Messenger of Allāh ﷺ said: He who goes to the mosque at dawn or dusk (for Salah), Allāh prepares a hospitable abode for him in *Jannah*, every time when he walks to it or comes back from it.²

عن ابن عمر رضي الله عنهما أن الرسول ﷺ قال: صلاة الجماعة أفضل من صلاة الفرد بسبع وعشرين درجة.

Ibn 'Umar رضي الله عنهما narrated that the Messenger of Allāh ﷺ said: Salat in congregation is twenty-seven times more meritorious than a Salat performed individually.³

¹ Sahih Bukhari and Sahih Muslim

² Sahih Bukhari: 1/159

³ Sahih Bukhari: 1/157

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: من تطهر في بيته ثم مشى إلى بيت من بيوت الله ليقضي فريضة من فرائض الله كانت خطواته إحداها تحط خطيئة والأخرى ترفع درجة.

Abu Hurairah رضي الله عنه narrated: The Messenger of Allāh ﷺ said: He who purified himself in his house, and then he walked to one of the houses of Allāh for the sake of performing a Fard (obligatory act) out of the Fara'id (obligatory acts) of Allāh, both his steps (would be significant) as one of them would obliterate his sin and the second one would raise his status.¹

عن عُثْمَانَ بْنِ عَمَّانٍ رضي الله عنه قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ فَكَأَنَّمَا قَامَ نِصْفَ اللَّيْلِ وَمَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ فَكَأَنَّمَا صَلَّى اللَّيْلَ كُلَّهُ.

‘Uthmaan bin ‘Affan رضي الله عنه narrated: I heard the Messenger of Allāh ﷺ saying: He who observes the 'Isha prayer in congregation, it was as if he prayed up to midnight, and he who prayed the morning prayer in congregation, it was as if he prayed the whole night.²



12) Protecting the tongue

Protecting the tongue is of utmost importance as protecting it will lead a person to *Jannah* and failure to do so, could lead to *Jahannam*. Islam has emphasised a lot on protecting the tongue.

If a person harms someone physically such as using a sword or an arrow, after a certain period of time, he will recover from his wound. However, if someone hurts another person with his tongue, often one does not recover from this type of pain and remembers it forever. A poet has stated:

جراحات السنان لها التمام و لا يلتام ما جرح اللسان

Wounds caused by blades heal..... while wounds caused by
tongues never heal

¹ Sahih Muslim: 1/283

² Sahih Muslim: 1/279

It is narrated in a *Hadith*:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه، قَالَ: إِذَا أَصْبَحَ ابْنُ آدَمَ، فَإِنَّ الْأَعْضَاءَ كُلَّهَا تُكْفِّرُ اللِّسَانَ، فَتَقُولُ: انْقِ اللهُ مِنَّا فَإِنَّمَا نَحْنُ بِكَ فَإِنْ اسْتَقَمَّتْ اسْتَقَمْنَا وَإِنْ اعْوَجَجَتْ اعْوَجَجْنَا.

Abu Sa'eed رضي الله عنه narrated: When the son of Adam gets up in the morning, all the limbs humble themselves before the tongue and say: Fear Allāh for our sake because we are with you: (i.e., we will be rewarded or punished as a result of what you do) if you are straight, we will be straight; and if you are crooked, we will become crooked.¹

In another narration, the Prophet ﷺ guarantees *Jannah* for a person who can safeguard his tongue:

عن سهل بن سعد رضي الله عنه عن رسول الله ﷺ قال من يضمن لي ما بين لحييه وما بين رجليه أضمن له الجنة.

Sahl bin Sa'd رضي الله عنه narrated that the Prophet ﷺ said: Whosoever gives me a guarantee to safeguard what is between his jaws and what is between his legs, I shall guarantee him *Jannah*.²

On the contrary, another Hadith states that the tongue could also lead a person to Jahannam if he fails to safeguard it:

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: سَأَلَ رَسُولُ اللَّهِ ﷺ مَا أَكْثَرُ مَا يُدْخِلُ النَّاسَ الْجَنَّةَ؟ قَالَ: تَقْوَى اللَّهِ عَزَّ وَجَلَّ وَحُسْنُ الْخُلُقِ. وَسُئِلَ: مَا أَكْثَرُ مَا يُدْخِلُ النَّاسَ النَّارَ؟ قَالَ: الْأَجْوَفَانِ: الْقَمَمُ وَالْفَرْجُ.

Abu Hurairah narrated that the Messenger of Allāh was asked about that for which people are admitted into Paradise the most, so he said: Taqwa of Allāh, and good character. And he was asked about that for which people are admitted into the Fire the most, and he said: The mouth and the private parts.³



¹ Musnad Abi Dawood: 3/660

² Sahih Bukhari: 2/485

³ Sunan Tirmidhi: 2/464

13) Praying the Sunnah Mu'akkadah (emphasized Sunnah)

Unfortunately, nowadays people do not take heed in performing their *Sunnah Mu'akkadah*. They feel that it is sufficient to fulfill the obligatory prayers and become extremely lazy in performing their *Sunnah* prayers. One should understand that there is no certainty in whether our *Fard* acts are even accepted hence, we should make every effort to ensure that we pray our *Sunnah* prayers with steadfastness.

There are 12 *Rak'aat* of *Sunnah Mu'akkadah*:

- The 2 *Rak'aat* of *Sunnah* before *Fajr Salaah*
- The 4 *Rak'aat* of *Sunnah* before *Dhuhr Salaah*
- The 2 *Rak'aat* of *Sunnah* after *Dhuhr Salaah*
- The 2 *Rak'aat* of *Sunnah* after *Maghrib Salaah*
- The 2 *Rak'aat* of *Sunnah* after *Isha Salaah*

These are the 12 *Sunnah Rak'aat* which will take a person to *Jannah* and Allāh ﷻ will build a palace for such people in *Jannah*.

It is reported that the Prophet ﷺ said:

عن أم حبيبة رضي الله عنها قالت: قال رسول الله ﷺ: من صلى في يوم وليلة اثنتي عشرة ركعة بني له بيت في الجنة، أربعاً قبل الظهر وركعتين بعدها، وركعتين بعد المغرب وركعتين بعد العشاء، وركعتين قبل صلاة الفجر.

Umm Habibah رضي الله عنها narrated that the Prophet ﷺ said: Whoever prays twelve rak'ahs during the night and day other than the prescribed prayers, a house will be built for him in Paradise: four before Zuhr and two rak'ahs afterward, two before Asr, two after Maghrib and two before Fajr.¹



¹ Sunan Tirmidhi: 1/204

14) Sending Salaat to Rasulullah ﷺ and making Dua' for Al-Waseelah after the Adhaan (call to prayer)

When the *Mua'dhin* (the person who performs the *Adhaan*) makes the call to prayer, one should repeat after him and when he says حي على الفلاح and على الصلاة one should recite:

لا حول ولا قوة إلا بالله العلي العظيم

Upon the completion of the *Adhaan*, one should send *Durood* on the Prophet ﷺ and make *Dua'* to Allāh ﷻ to grant him *Al-Waseelah* which is a place in *Jannah*.

By doing this, the intercession of Muhammad ﷺ will be lawful for him. It is narrated in a *Hadith*:

عن عبد الله بن عمرو بن العاص رضى الله عنهما أنه سمع النبي ﷺ يقول: إذا سمعتم المؤذن فقولوا مثل ما يقول: ثم صلوا علي، فإنه من صلى علي صلاة صلى الله عليه بها عشرا، ثم سلوا الله لي الوسيلة فإنها منزلة في الجنة لا تنبغي إلا لعبد من عباد الله، وأرجو أن أكون أنا هو، فمَنْ سأل لي الوسيلة حلت له الشفاعة.

Abdullah bin 'Amr bin al-'Aas رضى الله عنهما narrated: He heard the Prophet ﷺ saying: If you hear the Mu'adhin then say as he says. Then send Salat upon me, because whoever sends Salat upon me, Allāh will send Salat upon him ten times due to it. Then ask Allāh that He gives me Al-Wasilah, because it is a place in Paradise which is not for anyone except for a slave from the slaves of Allāh, and I hope that I am him. And whoever asks that I have Al-Wasilah, then (my) intercession will be made lawful for him".¹



15) Leaving the house for the sake of acquiring knowledge (of Deen)

Acquiring the knowledge of *Deen* and teaching it to others carries great virtue. This is a *Sadaqah Jaariyah* which one will continue to benefit from even after his death. When a person leaves to study the

¹ Sahih Muslim: 1/202

knowledge of *Deen*, he is in the path of Allāh ﷻ and if such a person dies in this state (i.e. acquiring the knowledge of *Deen*), he will enter *Jannah*. Furthermore, in order for one to understand who created him as well as his real purpose in life and his responsibilities, one must acquire knowledge.

Islam is a complete religion, and its foundation is based on knowledge. The first revelation to the Prophet ﷺ was the word ‘Read’. This in itself shows the importance of knowledge.

Allāh ﷻ states:

إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ - خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ - إِقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ - عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ.

*“Read, (O Prophet) in the Name of your Lord Who created. He created humans from a clinging clot. Read! And your Lord is the Most Generous. The one who taught by the pen. He taught humanity what they knew not”.*¹

In another verse, Allāh ﷻ differentiates between those who possess knowledge and those who lack in knowledge:

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ.

*“Say, (O Prophet): Are those who know equal to those who do not know?”.*²

Furthermore, another verse indicates the importance of knowledge in which Allāh ﷻ instructs his Prophet to make the following *Dua*’:

وَقُلْ رَبِّ زِدْنِي عِلْمًا.

*“And pray, My Lord! Increase me in knowledge.”*³

The *Ahadith* of our beloved Prophet ﷺ further emphasise on the importance of seeking knowledge, and indeed there are glad tidings of *Jannah* to those who acquire the knowledge of *Deen*.

عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ.

¹ Surah Al-‘Alaq: 1-5

² Surah Al-Zumar: 9

³ Surah Taha: 114

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: Whoever takes a path upon which to obtain knowledge, Allāh makes the path to Paradise easy for him. ¹

It is narrated in another *Hadith*:

عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ خَرَجَ فِي طَلَبِ الْعِلْمِ فَهُوَ فِي سَبِيلِ اللَّهِ حَتَّى يَرْجِعَ.

Anas bin Malik رضي الله عنه narrated that the Prophet ﷺ said: He who goes out in search of knowledge is in Allāh's path till he returns. ²



16) To perform 2 Rak'at Tahiiyyatul Wudoo after the completion of Wudoo

A person who performs ablution and perfects his ablution, then prays 2 Rak'at Tahiiyyatul Wudoo, Jannah becomes *Wajib* for him.

عَنْ عُقْبَةَ بْنِ عَامِرٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ مُسْلِمٍ يَتَوَضَّأُ فَيُحْسِنُ وُضُوئَهُ، ثُمَّ يَقُومُ فَيُصَلِّي رَكْعَتَيْنِ مُقْبِلًا عَلَيْهِمَا بِقُلْبِهِ وَوَجْهِهِ، إِلَّا وَجِبَتْ لَهُ الْجَنَّةُ.

‘Uqbah bin Amir رضي الله عنه narrated that the Prophet ﷺ said: If any Muslim performs ablution well, then stands and prays two rak'as, setting about their performance both inwardly and outwardly, he will be guaranteed paradise. ³

عن أبي هريرة رضي الله عنه أن النبي ﷺ قال لبلال عند صلاة الفجر: يا بلال حدثني بأرجى عمل عملته في الإسلام فإني سمعت دف نعليك بين يدي في الجنة. قال: ما عملت عملاً أرجى عندي أني لم أتطهر طهوراً في ساعة ليل أو نهار إلا صليت بذلك الطهور ما كتب لي أن أصلي.

Abu Hurairah رضي الله عنه narrated: At the time of the Fajr prayer the Prophet ﷺ asked Bilal: Tell me of the best deed you did after embracing Islam, for I heard your footsteps in front of me in Paradise. Bilal replied, I did not do anything worth mentioning except that whenever I performed ablution during the day or night, I prayed after that ablution as much as was written for me. ⁴

¹ Sahih Muslim: 2/349

² Sunan Tirmidhi: 2/549

³ Sahih Muslim: 1/155

⁴ Sahih Bukhari: 1/230

Subhan Allāh! How brief is the action which barely consumes time and energy, and yet how immense is the reward!



17) Performing *Hajj Mabroor*

Hajj is one of the five pillars of Islam and it is a mandatory act of worship for all financially and physically capable adult Muslims at least once in their lives. However, a *Hajj Mabroor* is a type of *Hajj* in which a person performs *Hajj* whilst refraining from sinning and pretentiousness. A person who performs such a *Hajj*, will be guaranteed *Jannah*. Below are a few *Ahadith* in which the Prophet ﷺ mentions the reward of *Hajj* in general as well as the reward of a *Hajj Mabroor*:

(1) عن أبي هريرة رضي الله عنه قال : سمعت النبي ﷺ يقول: مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ.

Abu Hurairah رضي الله عنه narrated: I heard the Prophet ﷺ saying: Whoever performs Hajj for Allāh's pleasure and does not have sexual relations with his wife, and does not do evil or sins then he will return (after Hajj free from all sins) as if he were born anew.¹

In another narration, He ﷺ said:

(2) عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال: الْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: The reward for Hajj Mabroor (the one accepted by Allāh or the one which was performed without doing any wrong) is nothing but Paradise.²

(3) عَنْ عَمْرِو بْنِ الْعَاصِ رضي الله عنه قَالَ: فَلَمَّا جَعَلَ اللَّهُ الْإِسْلَامَ فِي قُلُوبِنَا أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: ابْسُطْ يَمِينَكَ فَلَأْبَاعَكَ فَبَسَطَ يَمِينَهُ قَالَ فَبَضَّ يَدِي قَالَ مَا لَكَ يَا عَمْرُو؟ قَالَ قُلْتُ: أَرَدْتُ أَنْ أَشْتَرِيَ قَالَ: تَشْتَرِي بِمَاذَا قُلْتُ أَنْ يُغْفَرَ لِي قَالَ: أَمَا عَلِمْتَ أَنَّ الْإِسْلَامَ يَهْدِمُ مَا كَانَ قَبْلَهُ وَأَنَّ الْهِجْرَةَ تَهْدِمُ مَا كَانَ قَبْلَهَا وَأَنَّ الْحَجَّ يَهْدِمُ مَا كَانَ قَبْلَهُ.

¹ Sahih Bukhari: 1/290

² Sahih Bukhari: 1/326

‘Amr bin al-‘Aas said: When Allah has put Iman in my heart, I came to the Prophet ﷺ and said: Stretch out your right hand and let me swear allegiance to you. He stretched out his right hand, but I clenched my hand and he said: What is the matter with you, ‘Amr? I replied: I want to make a condition. He asked: What condition do you make? I replied: That I should receive forgiveness. He said: Do you not know, ‘Amr, that Islam demolishes what preceded it, that the Hijra demolishes what preceded it, and the Pilgrimage demolishes what preceded it.¹

The last part of this *Hadith* indicates that *Hajj* expiates all previous sins.

(4) عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: الْغَارِي فِي سَبِيلِ اللَّهِ وَالْحَاجُّ وَالْمُعْتَمِرُ وَفَدَّ اللَّهُ دَعَاهُمْ فَأَجَابُوهُ وَسَأَلُوهُ فَأَعْطَاهُمْ.

Ibn ‘Umar رضي الله عنهما narrated that the Prophet ﷺ said: The one who fights in the cause of Allāh, and the pilgrim performing Hajj and ‘Umrah are a delegation to Allāh. He invited them, so they responded to Him, and they ask Him and He gives to them.²

(5) عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا لَقِيتَ الْحَاجَّ فَسَلِّمْ عَلَيْهِ ، وَصَافِحْهُ وَنُزَّهُ أَنْ يَسْتَغْفِرَ لَكَ قَبْلَ أَنْ يُدْخَلَ بَيْتَهُ ، فَإِنَّهُ مَغْفُورٌ لَهُ.

Ibn ‘Umar رضي الله عنهما narrated that the Prophet ﷺ said: When you meet a haji (on his way home) then greet him, shake hands with him and ask him to beg forgiveness from Allāh on your behalf before he enters his home, for his prayer for forgiveness is accepted since he is forgiven by Allāh for his sins.³

(6) عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَإِكْثَمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ كَمَا يَنْفِي الْكَبِيرُ خُبثَ الْحَدِيدِ.

Ibn ‘Abbas رضي الله عنهما narrated that the Prophet ﷺ said: Perform Hajj and 'Umrah consecutively; for they remove poverty and sin as the bellows remove impurity from iron.⁴

¹ Sahih Muslim: 1/87

² Sunan Ibn Majah: 25/3005

³ Musnad Ahmad: 2/69

⁴ Sunan Al-Nasa'i

(7) عَنْ بُرَيْدَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: النَّفَقَةُ فِي الْحَجِّ كَالنَّفَقَةِ فِي سَبِيلِ اللَّهِ بِسَبْعِمِائَةٍ ضِعْفٍ.

Buraidah رضي الله عنه narrated that the Prophet ﷺ said: Spending on Hajj is like spending when fighting in the path of Allāh, it is multiplied 700 times.¹

(8) عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا رَفَعَهُ، قَالَ: مَا أَمْعَرَ حَاجٌّ قَطُّ. قِيلَ لِلْحَاجِرِ: مَا الْإِمْعَارُ؟ قَالَ: مَا أَفْتَقَرُ.

Jabir رضي الله عنه reports from *Rasulullah* ﷺ that a person who performs *Hajj* will never be poor.²

(9) عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اللَّهُمَّ اغْفِرْ لِلْحَاجِّ وَلِمَنْ اسْتَغْفَرَ لَهُ الْحَاجُّ.

Abu Hurairah رضي الله عنه reported that the Prophet ﷺ said: O Allāh! Forgive the *Haji* as well as the one whom he seeks forgiveness for.³



18) Dying whilst having firm belief in لا إِلَهَ إِلَّا اللَّهُ

A person who firmly believes in the oneness of Allāh ﷻ will enter *Jannah*. The *Kalimah* لا إِلَهَ إِلَّا اللَّهُ is to affirm that there is no God except Allāh ﷻ. One who recites this *Kalimah*, and has firm faith in it, will enter *Jannah*. However, a person who has firm belief in Allāh ﷻ but disobeys His commands and engages in sins, may be punished and thrown in the fire of hell and this will be to purify him of his sins. Eventually, he will enter *Jannah* due to his firm belief in Allāh ﷻ. It is narrated in a *Hadith*:

(1) عَنْ أَبِي ذَرٍّ رضي الله عنه قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ نَائِمٌ عَلَيْهِ ثَوْبٌ أبيضُ ثُمَّ أَتَيْتُهُ فَوَإِذَا هُوَ نَائِمٌ ثُمَّ أَتَيْتُهُ وَقَدْ اسْتَيْقِظَ فَجَلَسْتُ إِلَيْهِ فَقَالَ: مَا مِنْ عَبْدٍ قَالَ لَا إِلَهَ إِلَّا اللَّهُ ثُمَّ مَاتَ عَلَى ذَلِكَ إِلَّا دَخَلَ الْجَنَّةَ.

Abu Dharr رضي الله عنه narrated: I came to the Prophet ﷺ and found him asleep under a white sheet. When I came back to him after he had awakened, he said: If anyone says there is no god but God and dies in that belief, he will enter paradise.⁴

¹ Musnad Ahmad: 5/355

² Al-Tabrani fi al-Awsat: 5/245

³ Sahih ibn Khuzaimah: 4/132

⁴ Sahih Muslim: 1/92-93

Abu Bakr ibn Musa narrates from his father that I came to the Prophet ﷺ with a few of my people and *Rasulullah* ﷺ said: Give glad tidings and convey it to those behind you that he who testifies that there is not God but Allāh ﷻ and firmly believes in this, will enter Jannah.¹



(1) عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ.

(3) عن جابر رضي الله عنه أن النبي ﷺ قال: مَنْ قَالَ: سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ ، غُرِسَتْ لَهُ نَخْلَةٌ فِي الْجَنَّةِ. Jابر رضي الله عنه narrated that the Prophet ﷺ said: Whoever says: سُبْحَانَ اللَّهِ الْعَظِيمِ will have a date palm planted for him in Paradise. ⁴



⁴ Sunan Tirmidhi: 2/659

20) One who gives the *Adhaan* for 12 years

The wordings of the *Adhaan* are brief but carry immense meaning:

- 1) Proof of existence of Allāh ﷻ
- 2) Proof of monotheism and rejection of polytheism
- 3) Proof of the message of *Rasulullah* ﷺ
- 4) Call towards prayer
- 5) Call towards success
- 6) Declaration of entering the time of Prayer
- 7) Call to prayer in congregation
- 8) Manifestation of the signs of Islam

In the Ahadith of our beloved Prophet ﷺ we find reports that indicate that the *Mu'adhin* has a particular status - the like of which no one else will have.

عن معاوية رضي الله عنه أن النبي ﷺ قال: المؤذنون أطول الناس أعناقاً يوم القيامة.

Mu'awiyah رضي الله عنه narrated that the Prophet ﷺ said: The Mu'adhdhinun (callers to prayer) will have the longest necks on the Day of Resurrection.¹

Some scholars have interpreted 'long necks' to mean that the Mu'adhin will not feel thirsty on the Day of Judgment whilst other people will be lowering their necks to drink water. Other scholars have stated that this refers to the abundance of what they will see of reward.

عن ابن عمر رضي الله تعالى عنهما أن النبي ﷺ قال: من أذن اثنتي عشرة سنة وجبت له الجنة وكتب له بتأذنيه في كل مرة ستون حسنة و بإقامته ثلاثون حسنة .

Ibn 'Umar رضي الله عنهما narrated that the Prophet ﷺ said: Whoever calls the Adhan for twelve years, he will be guaranteed Paradise, and for each day sixty Hasanat (good deeds) will be recorded for him by

¹ Sahih Muslim: 1/203

The Islamic way of calling people towards prayers is not merely a method of collecting them at one place for worshiping Allāh, but also serves as a means of reminding Muslims about their utmost religious duty of carrying out *Salaah*. It also describes the entire Islamic faith, pays homage to Allāh ﷻ, and portrays *Salaah* as the best source of success.



Based on a prophetic tradition, a Muslim has six rights over another. Amongst these is to visit another Muslim while he is sick. It is narrated in a *Hadith*:

Ali ؑ narrated: I heard the Prophet ﷺ saying: No Muslim will pay a sick visit to another in the morning without seventy thousand angels invoking blessings on him till the evening, or visit him in the evening without seventy thousand angels invoking blessings on him till the morning, and he will have gathered fruits (the word used here is kharif, one of whose meanings is gathered or plucked fruits) in Paradise.²

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: من عاد مريضا أو زار أخا له في الله ناداه مناد أن طبت وطاب ممشاك وتبوات من الجنة منزلا.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: Whosoever visits an ailing person or a brother of his to seek the Pleasure of Allāh, an announcer (angel) calls out: May you be happy, may your walking be blessed, and may you be awarded a dignified position in Jannah.³



³ Sunan Tirmidhi: 2/464

22) Asking Allāh ﷻ for Jannah three times in a day

Amongst the many ways to enter *Jannah*, one is to ask Allāh ﷻ for *Jannah* three times in a day as the Prophet ﷺ said:

عن أنس بن مالك رضي الله عنه قال: قال رسول الله ﷺ: من سأل الله الجنة ثلاث مرات قالت الجنة اللهم أدخله الجنة ومن استجار من النار ثلاث مرات قالت النار: اللهم اجره من النار.

Anas bin Malik رضي الله عنه narrated that the Prophet ﷺ said: Whoever asks Allāh for Paradise three times, Paradise will say: O Allāh, admit him to Paradise. And whoever seeks protection from Hell three times, Hell will say: O Allāh, protect him from the Fire.¹

Allāh ﷻ has prepared *Jannah* for his loyal servants. We should strive hard and put every effort to do those deeds that will take us to *Jannah*, which include making *Dua*’ and supplicating to Allāh ﷻ for *Jannah*. One can make *Dua*’ for *Jannah* in the following manner:

"اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ"

“O Allāh, I ask you for *Jannah*”

This *Dua*’ should be recited thrice. We ask Allāh ﷻ to grant all of us *Jannah* (Ameen).



23) Being free from 3 things at the time of death: Pride, Deception and Debt.

Arrogance, deception and being in a debt are things that prevent a person from entering *Jannah*. Pride belongs to Allāh ﷻ only and none other. A person who has pride will be destroyed and punished in the fire of hell.

Islam also strictly prohibits deception as deception is related to *Huqooq al-Ibaad* (rights of others) and Allāh ﷻ will not forgive us unless the person whom we hurt or did injustice to forgives us.

¹ Sunan Tirmidhi: 2/537

Taking a loan from someone is also interrelated with *Huqooq al-Ibaad*. It is narrated in a *Hadith*:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: يُعْفَرُ لِلشَّهِيدِ كُلُّ ذَنْبٍ إِلَّا الدَّيْنَ.

Abdullah bin ‘Amr bin al-‘Aas رَضِيَ اللَّهُ عَنْهُمَا narrated that the Prophet ﷺ said: All the sins of a Shahid (martyr) are forgiven except debt.¹

The reason for this severe consequence is because taking a loan from someone falls under the rights of others. Nevertheless, these are the three things – Pride, deception and debt – which a person who is free from at the time of his death will enter *Jannah*. It is further reported that the Prophet ﷺ said:

عن ثوبان رضي الله عنه قال: قال رسول الله ﷺ من مات وهو بريء من ثلاث الكبر والغلول والدين دخل الجنة.

Thawban رضي الله عنه narrated that the Prophet ﷺ said: Whoever dies and he is free of three: Kibr (Pride), Ghulul (deception), and debt, he will enter Paradise.²



24) One who performs righteous deeds (*Amal Salih*)

To do righteous deeds, one must obey Allāh ﷻ and his Messenger ﷺ and refrain from innovations.

Righteous deeds include praying, fasting, remembering Allāh (*Dhikr*), reciting the Holy Qur’ān, having *Taqwaa*, paying *Zakaat*, performing *Hajj* etc.

One extremely important condition of doing righteous deeds is to do them for the sake of Allāh ﷻ only and to attain His pleasure. There are numerous verses in the Qur’ān that give glad tidings of *Jannah* to those who perform righteous deeds.

(1) وَيَشْرِي الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ.

¹ Al-Mustadrak ‘Ala al-Sahihain”2/130

² Sunan Tirmidhi: 1/419

“And give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow.”¹

(2) وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ.

“And they who believe and do righteous deeds – those are the companions of Paradise; they will abide therein eternally.”²

(3) وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعَدَ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا.

“But the ones who believe and do righteous deeds – We will admit them to gardens beneath which rivers flow, wherein they will abide forever. [It is] the promise of Allāh, [which is] truth, and who is more truthful than Allāh in statement.”³

(4) وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ.

“But those who believed and did righteous deeds – We charge no soul except [within] its capacity. Those are the companions of Paradise; they will abide therein eternally.”⁴

(5) إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ.

“Indeed, those who have believed and done righteous deeds – their Lord will guide them because of their faith. Beneath them rivers will flow in the Gardens of Pleasure.”⁵

(6) إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا.

“Indeed, those who have believed and done righteous deeds – they will have the Gardens of Paradise as a lodging”⁶

(7) إِنَّ اللَّهَ يَدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ.

¹ Surah Al-Baqarah: 25

² Surah Al-Baqarah: 82

³ Surah Al-Nisaa: 122

⁴ Surah Al-A'raaf: 42

⁵ Surah Yunus: 9

⁶ Surah Al-Kahf: 107

“Indeed, Allāh will admit those who believe and do righteous deeds to gardens beneath which rivers flow. Indeed, Allāh does what He intends”.¹

(8) إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ.

“Indeed, those who believe and do righteous deeds – for them are the Gardens of Pleasure.”²

(9) أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ.

“As for those who believed and did righteous deeds, for them will be the Gardens of Refuge as accommodation for what they used to do.”³

(10) وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا.

“And whoever believes in Allāh and does righteousness – He will admit him into gardens beneath which rivers flow to abide therein forever.”⁴



25) Jihaad for the sake of Allāh ﷻ only

Another way to enter *Jannah*, is to strive in the path of Allāh ﷻ, as He states:

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْبَرُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ - يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ مُقِيمٌ خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ.

“The ones who have believed, emigrated and striven in the cause of Allāh with their wealth and their lives are greater in rank in the sight of Allāh. And it is those who are the attainers [of success]. Their Lord gives them good tidings of Mercy from Him and approval and of gardens for them wherein is enduring pleasure. [They will be] abiding therein forever. Indeed, Allāh has with Him a great reward”.⁵

¹ Surah Al-Hajj: 14

² Surah Luqman: 8

³ Surah Al-Sajdah: 19

⁴ Surah Al-Talaq: 11

⁵ Surah Al-Tawbah: 20-22

Below are a few verses pertaining to the topic:

(1) لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرَ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ غَفُورًا رَحِيمًا.

“Not equal are those believers remaining [at home] – other than the disabled – and the mujahideen, [who strive and fight] in the cause of Allāh with their wealth and their lives. Allāh has preferred the mujahideen through their wealth and their lives over those who remain [behind], by degrees. And to all [i.e., both] Allāh has promised the best [reward]. But Allāh has preferred the mujahideen over those who remain [behind] with a great reward. Degrees [of high position] from Him and forgiveness and mercy. And Allāh is ever Forgiving and Merciful”.¹

(2) وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا.

“And he who fights in the cause of Allāh and is killed or achieves victory – We will bestow upon him a great reward”.²

(3) إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ هُمْ أَجْتَنَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ.

“Indeed, Allāh has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allāh, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur’ān. And who is truer to his covenant than Allāh? So rejoice in your transaction which you have contracted. And it is that which is the great attainment”.³

(4) يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ.

“O you who have believed, if you support Allāh, He will support you and plant firmly your feet”.⁴

¹ Surah Al-Nisaa: 95-96

² Surah Al-Nisaa: 74

³ Surah Al-Tawbah: 111

⁴ Surah Muhammad: 7

(5) إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ.

“The believers are only the ones who have believed in Allāh and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allāh. It is those who are the truthful.” ¹

(6) يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ تُوْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ يَغْفِرَ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِينٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ وَأُخْرَى تُحِبُّوهُمَا نَصَرَ مِنَ اللَّهِ وَفَتَحَ قَرِيبٌ وَبَشِيرٌ الْمُؤْمِنِينَ.

“O you who have believed, shall I guide you to a transaction that will save you from a painful punishment? [It is that] you believe in Allāh and His Messenger and strive in the cause of Allāh with your wealth and your lives. That is best for you, if you only knew. He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment.” ²

Many Ahadith also emphasise the reward of Jihaad:

(1) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ وَاللَّهِ أَعْلَمُ بِمَنْ يُجَاهِدُ فِي سَبِيلِهِ كَمَثَلِ الصَّائِمِ الْقَائِمِ وَتَوَكَّلَ اللَّهُ لِلْمُجَاهِدِ فِي سَبِيلِهِ بِأَنْ يَتَوَقَّاهُ أَنْ يَدْخُلَهُ الْجَنَّةُ أَوْ يَرْجِعَهُ سَالِمًا مَعَ أَجْرٍ أَوْ غَنِيمَةٍ.

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrated: I heard the Prophet ﷺ saying: The example of a Mujahid in Allāh's Cause-and Allāh knows better who really strives in His Cause-is like a person who fasts and prays continuously. Allāh guarantees that He will admit the Mujahid in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty. ³

(2) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: دُلَّنِي عَلَى عَمَلٍ يَغْدِلُ الْجِهَادَ قَالَ: لَا أَجِدُهُ قَالَ: هَلْ تَسْتَطِيعُ إِذَا خَرَجَ الْمُجَاهِدُ أَنْ تَدْخُلَ مَسْجِدَكَ فَتَقُومَ وَلَا تَفُتَّرَ وَتَصُومَ وَلَا تُفْطِرَ قَالَ: وَمَنْ يَسْتَطِيعُ ذَلِكَ.

¹ Surah Al-Hujuraat: 15

² Surah Al-Saff: 10-13

³ Sahih Bukhari: 1/496

Abu Hurairah رضي الله عنه narrated: A man came to the Messenger of Allāh ﷺ and said: Tell me of an action that is equal to Jihad. He said: I cannot. When the Mujahid goes out, can you enter the Masjid and stand in prayer and never rest, and fast and never break your fast? He said: Who can do that.¹

(3) عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ آمَنَ بِاللَّهِ وَرَسُولِهِ وَأَقَامَ الصَّلَاةَ وَصَامَ رَمَضَانَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ جَاهِدًا فِي سَبِيلِ اللَّهِ أَوْ جَلَسَ فِي أَرْضِهِ الَّتِي وَلَدَ فِيهَا فَقَالُوا يَا رَسُولَ اللَّهِ أَفَلَا يُبَشِّرُ النَّاسَ قَالَ إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ مَا بَيْنَ الدَّرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ فَإِذَا سَأَلْتُمْ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ أَوْسَطُ الْجَنَّةِ وَأَعْلَى الْجَنَّةِ أَرَاهُ فَوْقَ عَرْشِ الرَّحْمَنِ وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: Whoever believes in Allāh and His Apostle, offers prayer perfectly and fasts the month of Ramadan, will rightfully be granted Paradise by Allāh, no matter whether he fights in Allāh's Cause or remains in the land where he is born. The people said: O Allāh's Messenger ﷺ! Shall we acquaint the people with this good news? He said: Paradise has one-hundred grades which Allāh has reserved for the Mujahidin who fight in His Cause, and the distance between each of two grades is like the distance between the Heaven and the Earth. So, when you ask Allāh (for something), ask for Al-Firdaus which is the best and highest part of Paradise. (The sub-narrator added, I think the Prophet also said: Above it (i.e. Al-Firdaus) is the Throne of Beneficent (i.e. Allāh), and from it originate the rivers of Paradise.²

(4) عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لَا يُكَلِّمُ أَحَدٌ فِي سَبِيلِ اللَّهِ وَاللَّهُ أَعْلَمُ بِمَنْ يُكَلِّمُ فِي سَبِيلِهِ إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ وَاللَّوْنُ لَوْنُ الدَّمِّ وَالرَّيْحُ رِيحُ الْمِسْكِ.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: By Him in Whose Hands my soul is! Whoever is wounded in Allāh's Cause and Allāh knows well who gets wounded in His Cause, will come on the Day of Resurrection with his wound having the color of blood but the scent of musk.³

(5) عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: تَضَمَّنَ اللَّهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ لَا يُخْرِجُهُ إِلَّا جِهَادًا فِي سَبِيلِي وَلِمَنَّا بِي وَتَضَدِبْنَا بِرُسُلِي فَهُوَ عَلَى ضَامِرٍ أَنْ أُدْخِلَهُ الْجَنَّةَ أَوْ أَرْجِعَهُ إِلَى مَسْكَنِهِ الَّذِي خَرَجَ مِنْهُ تَائِلًا مَا تَأَلَّ

¹ Sahih Bukhari: 1/497

² Sahih Bukhari: 1/497

³ Sahih Bukhari: 1/499

مِنْ أَجْرِ أَوْ غَنِيمَةٍ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا مِنْ كَلِمٍ يُكَلِّمُ فِي سَبِيلِ اللَّهِ إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ كَهَيْئَتِهِ حِينَ كَلِمَ لَوْنُهُ لَوْنُ دَمٍ وَرِيحُهُ مِسْكٌ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ لَا أَنْ يَشُقُّ عَلَى الْمُسْلِمِينَ مَا قَعَدْتُ خِلَافَ سَرِيَّةٍ تَغْزُو فِي سَبِيلِ اللَّهِ أَبَدًا وَلَكِنْ لَا أَحَدٌ سَعَةً فَأَحْمِلُهُمْ وَلَا يَجِدُونَ سَعَةً وَيَشُقُّ عَلَيْهِمْ أَنْ يَتَخَلَّفُوا عَنِّي وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوَدِدْتُ أَنِّي أَغْزُو فِي سَبِيلِ اللَّهِ فَأُقْتَلَ ثُمَّ أَغْزُو فَأُقْتَلَ ثُمَّ أَغْزُو فَأُقْتَلَ.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: Allāh guarantees that he who goes out to fight in His way believing in Him and affirming the truth of His Messenger, will either be admitted to Jannah or will be brought back to his home (safely) from where he has set out, with whatever reward or share of booty he may have gained. By Him in Whose Hand Muhammad's soul is, if a person is wounded in the way of Allāh, he will come on the Day of Resurrection with his wound in the same condition as it was on the day when he received it; its colour will be the colour of blood but its smell will be the smell of musk. By Him in Whose Hand Muhammad's soul is, if it were not to be too hard upon the Muslims, I would not lag behind any expedition to fight in the Cause of Allāh, but I have neither abundant means to provide them conveyance (horses) nor all other Muslims have it, and it will be hard on them to remain behind when I go forth (for Jihad). By Him in Whose Hand Muhammad's soul is, I love to fight in the way of Allāh and get killed, to fight again and get killed and to fight again and get killed.¹

(6) عَنْ عَبْدِ الرَّحْمَنِ بْنِ جَبْرِ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَا اغْبَرَّتْ قَدَمًا عَبْدٌ فِي سَبِيلِ اللَّهِ فَتَمَسَّهُ النَّارُ.

Abdul Rahman bin Jubair رضي الله عنه narrated that the Prophet ﷺ said: Anyone whose both feet get covered with dust in Allāh's cause will not be touched by the (Hell) fire.²

(7) عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: رِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا وَمَوْضِعُ سَوْطِ أَحَدِكُمْ مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا وَالرُّوحَةُ تَرُوحُهَا الْعَبْدُ فِي سَبِيلِ اللَّهِ أَوْ الْعَدُوَّةُ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا.

Sahl bin Sa'd al-Saa'idi رضي الله عنه narrated that the Prophet ﷺ said: Observing Ribat (e.g., guarding the Islamic frontier for the sake of Allāh) for a single day is far better than the world and all that it contains. A place in Jannah as small as the whip of your horse is far better than the world and all that it contains. An endeavour (fighting)

¹ Sahih Muslim: 2/141-142

² Sahih Bukhari: 1/500

in the Cause of Allāh in the evening or in the morning is far better than the world and all that it contains.¹



26) Spreading the greetings of *Salaam* (greeting)

Allāh ﷻ has instructed a Muslim to greet another Muslim with peace when meeting each other, as He states:

وَإِذَا خِيتُمْ بِنَحْوَةٍ فَجِيبُوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا.

“And when you are greeted, respond with a better greeting or at least similarly. Surely Allāh is a (vigilant) Reckoner of all things”.²

This means when you are greeted with "السلام عليكم" then reply with "السلام عليكم ورحمة الله". If someone greets you with "السلام عليكم ورحمة الله" then reply with "و عليكم السلام ورحمة الله وبركاته". By doing this, you are responding to a greeting with a better greeting.

Greeting one another with *Salaam* is an attribute of the people of *Jannah*. Allāh ﷻ describes their greeting in the Qur’ān:

وَوَعَّيْتُهُمْ فِيهَا سَلَامًا.

“And their greeting will be, Peace!”³

Islam has urged mankind to spread *Salaam* and the one who initiates the greetings of peace is the better person. Hence, we should not wait for others to greet us first, rather be the first ourselves to greet them. It is narrated in a *Hadith*:

عن أبي امامة صدي بن عجلان الباهلي ؓ قال: قال رسول الله ﷺ: إن أولى الناس بالله من بدأهم بالسلام.

Abu Umamah Suday bin ‘Ajlan al-Bahili ؓ narrated that the Prophet ﷺ said: Those who are the best in the sight of Allāh are those who are first to give *Salaam*.⁴

¹ Sahih Bukhari: 1/512

² Surah Al-Nisaa: 86

³ Surah Yunus: 10

⁴ Sunan Abi Dawood: 2/365

Furthermore, people who spread *Salaam* have been given glad tidings of *Jannah*:

عن عبد الله بن سلام رضي الله عنه قال: سمعت رسول الله ﷺ يقول: أيها الناس! أفشوا السلام وأطعموا الطعام وصلوا الأرحام وصلوا بالليل والناس نيام ، تدخلوا الجنة بسلام.

Abdullah bin Salam رضي الله عنه said: I heard the Prophet ﷺ saying: O people, exchange greetings of peace (i.e., say: As-Salamu 'Alaikum to one another), feed people, strengthen the ties of kinship, and be in prayer when others are asleep, you will enter *Jannah* in peace. ¹

Subhan Allāh! Just by merely spreading *Salaam* one can enter *Jannah* in peace.



27) Feeding the poor

Feeding the poor is also a great deed which leads a person to *Jannah*. Allāh ﷻ states:

وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا.

“And they give food—despite their desire for it—to the poor, the orphan, and the captive”. ²

This verse refers to the people of *Jannah* who feed the poor in this world. The best of people are those who feed the poor as Bukhari narrates a *Hadith*:

عن عبد الله بن عمرو رضي الله عنهما أن رجلا سأل النبي ﷺ أي الإسلام خير قال تطعم الطعام وتقرأ السلام على من عرفت ومن لم تعرف.

Abdullah bin ‘Amr رضي الله عنهما said: A man asked the Prophet ﷺ: What (sort of) deeds in or (what qualities of) Islam are good?" He replied, "To feed (the poor) and greet those whom you know and those whom you don't know. ³

¹ Musnad Ahmad: 39/201

² Surah Al-Insaan: 8

³ Sahih Bukhari: 1/62

Another *Hadith* states:

عن عبد الله بن سلام رضي الله عنه قال: سمعت رسول الله ﷺ يقول: أيها الناس! أفضوا السلام وأطعموا الطعام وصلوا الأرحام وصلوا بالليل والناس نيام ، تدخلوا الجنة بسلام.

Abdullah bin Salam رضي الله عنه said: I heard the Prophet ﷺ saying: O people, exchange greetings of peace (i.e., say: As-Salamu 'Alaikum to one another), feed people, strengthen the ties of kinship, and be in prayer when others are asleep, you will enter Jannah in peace. ¹



28) Praying Tahajjud

Tahajjud refers to the prayer performed at night. Our Sheikh Maulana Ashfaq (R.A) used to say that performing *Tahajjud* prayers is the first step of *Wilayah (Friendship with Allah)*. If a person wants to get closer to Allāh ﷻ, he should perform the *Tahajjud* prayer with punctuality. This prayer is special as it is performed at a time when people are deep asleep. A person gets up from his sleep to stand in front of his Creator, he performs ablution, stands long in recitation, and prolongs his *Rukoo*’ and *Sujood*. In his prayer, there is no showing off as it is performed in the darkness of the night when no one else can see him. This is the time in which Allāh ﷻ descends to the first heaven and fulfills the needs of His servants.

Abu Hurairah and Abu Sa‘eed رضي الله عنهما report a *Hadith*:

عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ يَهْلُ حَتَّى إِذَا ذَهَبَ ثُلُثُ اللَّيْلِ الْأَوَّلِ، نَزَلَ إِلَى السَّمَاءِ الدُّنْيَا، فَيَقُولُ: هَلْ مِنْ مُسْتَغْفِرٍ؟ هَلْ مِنْ تَائِبٍ؟ هَلْ مِنْ سَائِلٍ؟ هَلْ مِنْ دَاعٍ؟ حَتَّى يَنْفَجِرَ الْفَجْرُ.

Abu Sa‘eed al-Khudri and Abu Hurairah رضي الله عنهما said: The Prophet ﷺ said: Allāh provides respite until, when half or two thirds of the night had passed, He says: My slave does not ask of anyone other than Me. Whoever calls upon Me, I will answer him; whoever asks of Me, I will give him; whoever asks My forgiveness, I will forgive him, until dawn comes. ²

¹ Musnad Ahmad: 39/201

² Sahih Muslim: 1/309

Those who get up and pray to Allāh ﷻ at this time of the night, are indeed very fortunate. They put strain on their eyes in this world whilst Allāh ﷻ has prepared for them a great reward in the hereafter, as He states:

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ- فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ.

*“They abandon their beds, invoking their Lord with hope and fear, and donate from what We have provided for them. No soul can imagine what delights are kept in store for them as a reward for what they used to do”.*¹

Allāh ﷻ also states that these are the people who spend their nights in *Sujood*:

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا.

*“They are the ones who spend a good portion of the night, prostrating themselves and standing before their Lord”.*²

We find numerous virtues pertaining to praying *Tahajjud* in the *Ahadith* of Rasullullah ﷺ.

Below are a few:

(1) عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: أفضل الصلاة بعد الفريضة صلاة الليل.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: The most excellent prayer after that which is obligatory is the (voluntary) late night prayer.³

(2) عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَإِنَّهُ دَأْبُ الصَّالِحِينَ قَبْلَكُمْ وَإِنَّ قِيَامَ اللَّيْلِ قُرْبَةٌ إِلَى اللَّهِ وَمَنْهَاةٌ عَنِ الْإِثْمِ وَتَكْفِيرٌ لِلْسَّيِّئَاتِ وَمَطْرَدَةٌ لِلدَّاءِ عَنِ الْجَسَدِ.

Hold fast to Qiyam al-Lail, for it is the practice of the righteous before you, and indeed Qiyam al-Lail is a means of nearness to Allāh, a means of prevention from sin, an expiation for bad deeds, and a barrier for the body against disease.⁴

¹ Surah Alif-Laam-Meem Sajdah: 16-17

² Surah Al-Furqaan: 64

³ Sahih Muslim: 1/431

⁴ Sunan Tirmidhi: 48/180

1) Standing up for prayer at night was the practice of the righteous people.

2) By performing *Tahajjud* prayers, a person can attain the *Qurb* (nearness) to Allāh ﷻ.

3) It is a means to expiate one's sins.

4) It also prevents a person from sinning.

(3) عن علي عليه السلام قال: قال رسول الله ﷺ: إن في الجنة لَغُرْفًا يُرى ظهورها من بطونها وبُطونها من ظهورها فقام إليه أعرابي فقال: لمن هي يا رسول الله؟ قال: هي لمن أطاب الكلام، وأطعم الطعام، وأدام الصيام، وصلى بالليل والناس نيام.

‘Ali عليه السلام narrated that the Prophet ﷺ said: In Paradise, there are chambers of which the inside can be seen from the outside and the outside can be seen from the inside. A Bedouin said: O Messenger of Allāh ﷺ who are they for? He said: For the one who speaks kind words, feeds people and prays to Allāh at night when people are asleep. ¹

May Allāh ﷻ grant us the ability to perform the *Tahajjud* prayers with punctuality.



Allāh ﷻ has 99 names and these names are known as “*Asmaa al-Husnaa*”. These are names through which Allāh ﷻ accepts *Duas* and additionally, the one who memorizes them will enter *Jannah*. Abu Hurairah ؓ narrates that the Prophet ﷺ said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا مِائَةً إِلَّا وَاحِدًا مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: Allāh has ninety-nine Names, one hundred less one; and he who memorized them all by heart will enter Paradise. ²

¹ Sunan Tirmidhi: 2/531

² Sahih Bukhari: 2/475

The aforementioned *Hadith* informs us that a person who memorizes these 99 names will enter *Jannah*. However, there are also benefits of these names in this life as well. Scholars have written the benefits of these glorious names as well as the recitation of some specific names repeatedly.

Below are a few benefits:

- 1) A pathway to entering *Jannah*.
- 2) Being acquainted with Allāh ﷻ.
- 3) A source for our prayers being accepted.
- 4) One who recites these names, becomes beloved to Allāh ﷻ.
- 5) One who recites them will be relieved from difficulties and calamities.
- 6) By reciting these names, no harm can come to its reciter.
- 7) It improves one's financial situation.
- 8) Reading it will also have a positive effect on one's children.
- 9) It is also a means to be cured from illnesses.

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُهُ بِهَا

THE 99 NAMES OF ALLĀH

الضَّارُّ	الْمُنْتَقِمُ	الْمُقَدِّمُ	الْمُحْيِي	الشَّهِيدُ	الْحَسِيبُ	اللطيفُ	القَابِضُ	الْمُتَكَبِّرُ	
الرَّحْمَنُ	الْخَالِقُ	الْبَاسِطُ	الْحَبِيبُ	الْجَلِيلُ	الْحَقُّ	الْمُحِيطُ	الْمُؤَجِّرُ	الْعَفْوُ	التَّائِبُ
الْمَلِكُ	الْمُصَوِّرُ	الرَّافِعُ	الْعَظِيمُ	الرَّقِيبُ	الْقَوِيُّ	الْقَيُّومُ	الْأَوَّلُ	الرَّءُوفُ	التَّوَّابُ
الْقُدُّوسُ	الْغَفَّارُ	الْمُعِزُّ	الْمُغْفِرُ	الْمُجِيبُ	الْمَتِينُ	الْوَاجِدُ	الظَّاهِرُ	ذُو الْجَلَالِ	الْبَدِيعُ
السَّلَامُ	الْقَهَّارُ	الْمُذِلُّ	الشَّكُورُ	الْوَاسِعُ	الْوَيْيُ	الْمَاجِدُ	الْبَاطِنُ	الْمُقْسِطُ	الْبَاقِي
الْمُؤْمِنُ	الْوَهَّابُ	السَّمِيعُ	الْعَلِيُّ	الْحَكِيمُ	الْحَمِيدُ	الْوَاحِدُ	الْوَلِيُّ	الْجَامِعُ	الْوَارِثُ
	الرَّزَّاقُ	الْبَصِيرُ	الْكَبِيرُ	الْوَدُودُ	الْمُخَصِّي	الصَّمَدُ	الْمُتَعَالِ	الْعَزِيزُ	الرَّشِيدُ
الْعَزِيزُ	الْفَتَّاحُ	الْحَكَمُ	الْخَفِيفُ	الْمَجِيدُ	الْمُبْدِي	الْقَادِرُ	الْبَرُّ	الْمُغْنِي	الصَّبُورُ
	الْعَلِيمُ	الْعَدْلُ	الْمُقِيتُ	الْبَاعِثُ	الْمُعِيدُ	الْمُقْتَدِرُ	التَّوَّابُ	الْمَانِعُ	



30) Refraining from committing major sins

A person who commits major sins may be punished in the fire of hell. There are many types of major sins. A few of them include:

- 1) Polytheism
- 2) Disobeying the parents
- 3) Practicing magic
- 4) Killing someone unjustly
- 5) Consuming interest

- 6) Consuming the wealth of an orphan
- 7) Fleeing from battle
- 8) Accusing a chaste woman of committing adultery
- 9) Having arrogance
- 10) Gossiping
- 11) Severing the ties on kinship
- 12) Drinking alcohol
- 13) Committing adultery
- 14) Homosexuality
- 15) Reminding others of favours done to them
- 16) Wearing pants, or garments that hang below the ankles
- 17) Backbiting
- 18) Lying
- 19) Giving a false testimony
- 20) Women imitating men
- 21) Men imitating women
- 22) Listening to music
- 23) Not praying
- 24) Not paying Zakaat
- 25) Not fasting
- 26) Not performing Hajj once it becomes compulsory
- 27) Gambling
- 28) Wife being disrespectful towards her husband
- 29) Cheating and being deceptive
- 30) Taking false oaths

إِنْ تَجْتَبُوا كِبَائِرَ مَا تُنْهَوْنَ عَنْهُ نَكْفِرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا.

² Sahih Muslim: 1/388

32) Obeying Allāh ﷻ and His Messenger ﷺ

A person who obeys Allāh ﷻ and His Messenger ﷺ will be successful in this life as well as the hereafter. He will be under the Mercy of Allāh ﷻ and be successful in every aspect of life, and ultimately, the reward in the hereafter will be *Jannah*. Allāh ﷻ states:

(1) وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا.

“And whoever obeys Allāh and His Messenger, has truly achieved a great triumph”.¹

(2) وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ.

“Obey Allāh and the Messenger, so you may be shown mercy.”²

(3) وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا.

“And whoever obeys Allāh and the Messenger, will be in the company of those blessed by Allāh: the prophets, the people of truth, the martyrs, and the righteous—what honourable company!”³

(4) قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ.

“Say, (O Prophet) “If you love Allāh, then follow me; Allāh will love you and forgive your sins. For Allāh is All-Forgiving, Most Merciful.”⁴

(5) وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ.

“And obey Allāh and His Messenger if you are true believers.”⁵

(6) وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَخَشِيَ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ.

¹ Surah Al-Ahzaab: 71

² Surah Aal-Imran: 132

³ Surah Al-Nisa: 69

⁴ Surah Aal-Imran: 31

⁵ Surah Al-Anfaal: 1

“For whoever obeys Allāh and His Messenger, and fears Allāh and is mindful of Him, then it is they who will truly triumph.”¹

(7) وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ الْفَوْزُ الْعَظِيمُ.

“Whoever obeys Allāh and His Messenger, will be admitted into Gardens under which rivers flow, to stay there forever. That is the ultimate triumph!”²

There are numerous other verses in the Holy Qur’ān that discuss the rewards of those who obey Allāh ﷻ and His Messenger ﷺ.

There are also many *Ahadith* in which the Prophet ﷺ mentions the rewards of those who obey Allāh ﷻ and His Messenger ﷺ.

Imam Bukhari narrates:

عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال: كل أمتي يدخلون الجنة إلا من أبي. قالوا: يا رسول الله، ومن أبي؟ قال: من أطاعني دخل الجنة، ومن عصاني فقد أبي.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: Every one of my Ummah will enter Jannah except those who refuse. He was asked: Who will refuse? He ﷺ said: Whoever obeys me, shall enter Jannah, and whosoever disobeys me, refuses to (enter Jannah).³



33) Possessing *Taqwaa*

The word *Taqwaa* is a common word which is used frequently and often translated as piety, god-consciousness, and fear of Allāh ﷻ. However, *Taqwaa* is defined in two ways:

- 1) Fulfilling the commands of Allāh ﷻ and staying away from the prohibitions.
- 2) To fulfil the rights of Allāh ﷻ as well as the rights of others.

This refers to *Huqooq Allāh* and *Huqooq al-Ibaad*. In general, many people try their absolute best to fulfil the rights of Allāh ﷻ however, when it comes to the rights of others, such as their spouses, their

¹ Surah Al-Noor: 52

² Surah Al-Nisaa: 13

³ Sahih Bukhari: 2/659

children, their parents, their relatives or even their neighbours, they become neglectful. A quality of a person who possesses *Taqwaa* is that he fulfils both rights, the rights of Allāh ﷻ and the rights of others. Such a person is given glad tidings of *Jannah* as well as freedom from the fire of hell.

There are many virtues and benefits of acquiring *Taqwaa*. Some of them include:

1) The best garment is the garment of *Taqwaa*

The clothing of the righteous servants of Allāh ﷻ is that of *Taqwaa*. Allāh ﷻ states:

وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ.

“But the clothing of righteousness – that is best”.¹

In order to be from amongst such people, one should fulfil the commandments of Allāh ﷻ, stay away from all those things He has prohibited us from, fulfil the rights of Allāh ﷻ and fulfil the rights of others.

2) Through *Taqwaa*, one becomes a *Wali* (friend) of Allāh ﷻ.

Taqwaa is a sign of being amongst the friends of Allāh ﷻ (*Awliyaa Allāh*), as Allāh ﷻ states:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ.

“Unquestionably, [for] the allies of Allāh there will be no fear concerning them, nor will they grieve. Those who believed and were fearing Allāh”.²

3) Divine companionship is obtained through *Taqwaa*

Obtaining the companionship of Allāh ﷻ is the greatest of all. *Taqwaa* leads to His companionship, as Allāh ﷻ states:

وَاتَّقُوا اللَّهَ وَعَلِمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ.

“And fear Allāh and know that Allāh is with those who fear Him”.³

¹ Surah Al-A'raaf: 26

² Surah Yunus: 62-63

³ Surah Al-Baqarah: 194

4) Allāh ﷻ loves those who possess *Taqwaa*

Those who possess *Taqwaa* are indeed amongst those who are beloved to Allāh ﷻ, as He states:

فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ.

*“Then indeed, Allāh loves those who fear Him”.*¹

It is further narrated in a *Hadith*:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا أَحَبَّ اللَّهُ الْعَبْدَ نَادَى جِبْرِيلَ إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَخْبِنِي فَيُحِبُّهُ جِبْرِيلُ فَيُنَادِي جِبْرِيلُ فِي أَهْلِ السَّمَاءِ إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَحِبُّوه فَيُحِبُّهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي الْأَرْضِ.

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet ﷺ said: If Allāh loves a person, He calls Jibreel, saying: Allāh loves so and so, O Jibreel love him! So, Jibreel would love him and then would make an announcement in the Heavens: Allāh has loved so and-so therefore you should love him also. So all the dwellers of the Heavens would love him, and then he is granted the pleasure of the people on the earth.²

5) Divine knowledge is bestowed upon those who possess *Taqwaa*

Divine knowledge is bestowed upon those who possess *Taqwaa* and with this knowledge, they can differentiate between the permissible and impermissible (*Halal and Haram*) as well as the truth and falsehood (*Haqq and Batil*). If a person has no knowledge of religion, how can he follow the laws of *Shari'ah*?

Allāh ﷻ states:

وَاتَّقُوا اللَّهَ ۖ وَيُعَلِّمُكُمُ اللَّهُ.

*“And fear Allāh. And Allāh teaches you”.*³

6) *Taqwaa* is a means for expiation of sins as well as earning great reward.

This is evident from the following verse:

وَمَنْ يَتَّقِ اللَّهَ يَكْفِرْ عَنْهُ سَيِّئَاتِهِ وَ يُعْظِمْ لَهُ أَجْرًا.

“And whoever fears Allāh – He will remove for him his misdeeds and

¹ Surah: Aal-‘Imran: 76

² Sahih Bukhari: 1/569

³ Surah Al-Baqarah: 282

make great for him his reward”.¹

7) All matters become easy through *Taqwaa*

There are numerous difficulties and calamities that befall upon us throughout our lifetime. A person who possesses *Taqwaa*, Allāh ﷻ removes his difficulties, as He states:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا.

*“And whoever fears Allāh – He will make for him of his matter ease”.*²

8) Increase in sustenance through *Taqwaa*

The possessor of *Taqwaa* has his sustenance increased by Allāh ﷻ in ways he could not even possibly imagine. Allāh ﷻ says:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ.

*“And whoever fears Allāh, He will make for him a way out and will provide for him from where he does not expect”.*³

9) *Taqwaa* leads to success

The success a person earns through *Taqwaa* is the success in this life as well as the next.

Allāh ﷻ states:

وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ.

*“And fear Allāh that you may succeed”.*⁴

10) The Mercy of Allāh ﷻ descends upon he who possesses *Taqwaa*

Allāh ﷻ bestows His mercy upon those who possess *Taqwaa* and this mercy remains with him in this life, at the time of his death, in his grave and on the Day of Judgement as well.

Allāh ﷻ further asserts:

وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ.

¹ Surah Al-Talaq: 5

² Surah Al-Talaq: 4

³ Surah Al-Talaq: 2-3

⁴ Surah Al-Baqarah: 189

“And fear Allāh that you may receive mercy”.¹

These were only a few benefits of possessing *Taqwaa*. However, the greatest benefit and ultimate reward is *Jannah*.

There are many verses in the Qur’ān that mention the reward of those who have *Taqwaa*. Below are a few of them:

(1) إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ.

“Indeed, the righteous will be among gardens and springs”.²

(2) وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ.

“And Paradise will be brought near to the righteous, not far”.³

(3) إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ فِي جَنَّاتٍ وَعُيُونٍ

“Indeed, the righteous will be in a secure place, within gardens and springs”.⁴

(4) إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ.

“Indeed, the righteous will be among gardens and pleasure”.⁵

(5) وَلَنِعَمَ دَارُ الْمُتَّقِينَ.

“And how excellent is the home of the righteous”.⁶

(6) وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا.

“But those who feared their Lord will be driven to Paradise in groups”.⁷

(7) مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ.

“Is the description of Paradise, which the righteous are promised”.⁸



¹ Surah Al-Hujurat: 10

² Surah Al-Dhariyat: 15

³ Surah Qaaf: 31

⁴ Surah Al-Dukhaan: 51-52

⁵ Surah Al-Tur: 17

⁶ Surah Al-Nahl: 30

⁷ Surah Al-Zumar: 73

⁸ Surah Muhammad: 15

34) Staying firm in believing in the Oneness of Allāh **(Aqeedah Tawheed)**

Tawheed is the indivisible oneness concept of monotheism in Islam. *Aqeedah Tawheed* is Islam's central and single most important concept, upon which a Muslim's entire religious adherence rests. Additionally, being firm in this belief will lead a person to *Jannah*. The Prophet ﷺ states in a *Hadith*:

عن أبي سعيد الخدري رضي الله عنه يقول قال رسول الله ﷺ: لقنوا موتاكم لا إله إلا الله.

Abu Sa'eed Al-Khudri رضي الله عنه narrated that the Prophet ﷺ said: Exhort your dying men to recite: *La ilaha ill Allāh* (There is no true god except Allāh).¹

Furthermore, the Prophet ﷺ has stated:

عن معاذ بن جبل رضي الله عنه قال: قال رسول الله ﷺ: من كان آخر كلامه لا إله إلا الله دخل الجنة.

Mu'aadh bin Jabal رضي الله عنه narrated that the Prophet ﷺ said: Whoever dies with the last words (whose meaning is): There is none worthy of worship but Allāh, will enter Paradise.²

All of our good deeds are based on our *Tawheed*. If a person does not have the correct *Aqeedah*, irrespective of how many good deeds he performs, they will not be accepted by Allāh ﷻ.

Below are a few benefits of staying firm on *Aqeedah Tawheed*:

- 1) All difficulties of this life and the hereafter are resolved.
- 2) Protection from the fire of hell.
- 3) Entering *Jannah*.
- 4) Become beloved to Allāh ﷻ.
- 5) Be worthy of the intercession of the Prophet ﷺ.
- 6) *Tawheed* is the root of virtues.
- 7) It is a source to happiness and wealth.
- 8) A source for expiation of sins.
- 9) Become the most virtuous person in the sight of Allāh ﷻ.
- 10) The way to a good ending (death on *Imaan*).

¹ Sahih Muslim: 1/355

² Al-Mustadrak Lil Hakim: 1/503

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ.

Anas رضي الله عنه narrated: A man said: O Messenger of Allāh! I love Surah-Al-Ikhlaas [Say: He is Allāh, (the) One]. He ﷺ said: Your love for it will admit you to Jannah. ¹

Another virtue of reciting this beautiful Surah is that a person who recites it ten times will have a palace prepared for him in *Jannah*, as Imam Ahmad narrates in his *Musnad* that the Prophet ﷺ stated:

عن معاذ بن أنس الجهني صاحب النبي عن النبي ﷺ قال: من قرأ (قُلْ هُوَ اللَّهُ أَحَدٌ) حتى يجمعها عشر مرات بنى الله له قصرًا في الجنة فقال عمر بن الخطاب رضي الله عنه: إذا أستكثر يا رسول الله، فقال رسول الله ﷺ: الله أكثر وأطيب.

Mu‘aadh bin Anas al-Juhani رضي الله عنه narrated that the Prophet ﷺ said: If anyone recites Surah al-Ikhlaas ten times, a palace will be built for him in Paradise because of it. ‘Umar رضي الله عنه said: Then we will recite it many more times. The Prophet ﷺ said: Allāh has the most and the best reward. ²

According to some scholars, the above narration is classified weak however, the use of weak *Hadith* to encourage virtues is acceptable by many scholars. Furthermore, this narration is supported by other narrations.



36) Reciting Surah al-Mulk

There are many benefits of Surah al-Mulk which include protection from the punishment of the grave. Surah al-Mulk will also intercede on behalf of its reciter until it enters him into *Jannah*. The Prophet ﷺ did not sleep until he recited Surah al-Mulk as well as Surah al-Sajdah.

عن انس رضي الله عنه قال: قال رسول الله ﷺ: سورة من القرآن خاصمت عن صاحبها حتى أدخلته الجنة : تبارك الذي بيده الملك.

Anas رضي الله عنه reported that the Prophet ﷺ said: There is a Surah in the

¹ Sunan Tirmidhi: 2/582

² Musnad Ahmad: 24/376

Qur'ān which will fight on behalf of its reciter until he is entered in *Jannah*: Tabarak Alladhi biyadihil Mulk (Surah al-Mulk).¹



37) Reciting *Ayatul Kursi* after every obligatory prayer

Ayatul Kursi is one of the greatest verses of the Holy Qur'ān. It is known as the master of all verses as it entails (*Ism A'dham*) the greatest name of Allāh ﷻ through which all Duas are accepted. The *Shaytaan* also flees from a house in which this verse is recited.

Amongst the many virtues of this verse, one is to recite it after every obligatory prayer and he who recites it after every obligatory prayer will enter *Jannah*, as the Prophet ﷺ said:

عن أبي امامة رضي الله عنه قال قال رسول الله ﷺ : من قرأ آية الكرسي في دبر كل صلاة مكتوبة لم يمنعه من دخول الجنة الا ان يموت.

Abu Umamah رضي الله عنه reported that the Prophet ﷺ said: Whoever recites Ayat al-Kursi at the end of every obligatory prayer, nothing but death will prevent him from entering Paradise.²



38) Praying *Salaah* with congregation for 40 days without missing the first *Takbeer*

Prayer is one of the most important pillars of Islam. The first question that we will be asked on the Day of Judgment is about the Prayer. It is incumbent upon us to ensure we perform our prayers correctly and try our absolute best to pray in congregation. The Qur'ān emphasises on establishing prayer and the establishment of prayer is achieved by praying in congregation. Furthermore, we are instructed to perform our prayers in congregation in mosques.

¹ Ad dur al-Manthoor fi al-Tafseer bi al-Ma'thoor: 8/231

² Sunan al-Kubra li al-Nasaa'i: 9/44

There are many spiritual and external (*Zahir* and *Batin*) benefits of *Salaah* that is performed in congregation:

- 1) Love and affection between Muslims increases
- 2) Worship of Allāh ﷻ is performed collectively
- 3) Muslims getting to know each other's situations by meeting regularly in mosques
- 4) Introduction to one another
- 5) Demonstration of the strength and power of the believers
- 6) Educational benefits
- 7) In the congregation, rich and poor, high and low, all stand shoulder to shoulder. It is the best scene of mankind's equality.
- 8) Increase in reward
- 9) *Da'wah* (call) to Allāh ﷻ is demonstrated verbally and practically

There are many other virtues for praying in congregation found in *Ahadith*, particularly for a person who performs *Salaah* in congregation for 40 days without missing the first *Takbeer*. It is reported in a *Hadith*:

عن أنس بن مالك رضي الله عنه قال: قال رسول الله ﷺ: من صلى الله أربعين يوماً في جماعة يدرك التكبيرة الأولى، كتبت له براءتان: براءة من النار، وبراءة من النفاق.

Anas bin Malik رضي الله عنه reported that the Prophet ﷺ said: Whoever performs Salat for Allāh for forty days in congregation, catching the first Takbir, two absolutions are written for him: absolution from the Fire, and absolution from the Fire, and absolution from hypocrisy.¹

The meaning of absolution from the fire of hell is that Allāh ﷻ will enter such a person to *Jannah*.



¹ Sunan Tirmidhi: 1/159

39) Speaking the truth

Speaking the truth is a sign of a true believer. Allāh ﷻ has commanded the believers to speak the truth, as He states:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ.

“O believers! Be mindful of Allāh and be with the truthful”.¹

All the companions of the *Rasulullah* ﷺ were amongst those who were truthful.

Below are a few benefits of always speaking the truth:

1) Speaking the truth leads to righteousness

عَنْ عَبْدِ اللَّهِ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الصَّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ.

Abdullah ﷺ reported that the Prophet ﷺ said: Truthfulness leads to righteousness, and righteousness leads to Paradise.²

2) A cure for hypocrisy

3) Speaking the truth protects a person from difficulties. If a person tells a lie, and he eventually gets caught telling that lie, he will face consequences and difficulties. By speaking the truth, one will never face such situations.

4) Speaking the truth will lead a person to do good deeds

5) One who always speaks the truth will have a good ending

6) Allāh ﷻ bestows wisdom on the one who speaks the truth

7) A person becomes trustworthy amongst the community and earns the respect of people by always speaking the truth

15) Speaking the truth leads to blessings in one's *Rizq* (sustenance)

9) Speaking the truth leads to the contentment of the soul and conscience

10) A person speaking the truth will have his name written amongst the *Siddeeq* (those who are truthful).

¹ Surah Al-Tawbah: 119

² Sahih Bukhari: 2/427

The biggest benefit of being truthful is entering *Jannah*, as Allāh ﷻ mentions:

قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ ۚ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا.

*“Allāh will say: This is the Day when the truthful will benefit from their truthfulness. For them are gardens [in Paradise] beneath which rivers flow, wherein they will abide forever”.*¹

عن عبد الله بن عمرو رضى الله عنهما أن رجلا جاء إلى النبي ﷺ فقال: يا رسول الله إما عمل الجنة قال الصدق.

Abdullah bin ‘Umar رضى الله عنهما reported that a man came to the Prophet ﷺ and asked: What is the deed of the people of *Jannah*? He ﷺ replied: Speaking the truth.²



40) Protecting the gaze

Protecting the gaze is extremely important. Failure to do so, leads to other major sins. A sin which is as serious as adultery, can start with something as simple as a gaze. Ahmad Shawqi, an Egyptian poet once said:

نظرة فابتسامة فسلام.....فكلام فموعد فلقاء

A look, then a smile and greeting..... Followed by talking, dating,
and then meeting.

The Prophet ﷺ has stated in a *Hadith*:

النظرة سهم مسموم من سهام إبليس من تركها من مخافتي أبدلته إيماناً يجد له حلاوته في قلبه.

Certainly [an evil glance] is a poisoned arrow from Iblis. Whosoever leaves it out of fear for me I will replace him with such Iman whose sweetness he will find in his heart.³

¹ Surah Al-Maa'idah: 119

² Musnad Ahmad: 11/216

³ Majma' al-Zawa'id lil Haythami: 8/63

Failure to protect the gaze leads to the following disadvantages:

- 1) It weakens the heart
- 2) A person starts becoming forgetful
- 3) It can lead to disasters
- 4) Good deeds are ruined
- 5) One becomes far from Allāh ﷻ
- 6) One becomes oblivious to the hereafter

Lowering the gaze has many benefits:

- 1) The heart remains pure
- 2) Protection from regret
- 3) It brings light (*Noor*) to the heart
- 4) Contentment
- 5) Protection from immoralities and desires
- 6) Sharpness of the mind
- 7) Closeness (*Qurb*) towards Allāh ﷻ
- 8) Become beloved to Allāh ﷻ
- 9) Protection from the fire of hell
- 10) Become the real inheritor of religion

Apart from the above-mentioned benefits, the ultimate benefit and reward for protecting the gaze is *Jannah*, as the Prophet ﷺ said:

عن عبادة بن صامت رضي الله عنه أن النبي ﷺ قال: اضمنوا لي ستا من أنفسكم، أضمن لكم الجنة: اصدقوا إذا حدثتم، وأوفوا إذا وعدتم، وأدوا إذا اؤتمتم، واحفظوا فروجكم، وغضوا أبصاركم، وكفوا أيديكم.

‘Ubadah bin Samit رضي الله عنه reported that the Prophet ﷺ said: Guarantee for me six deeds and I will guarantee for you Paradise: Be truthful when you speak, keep your promises when you make them, fulfill the trust when you are trusted, guard your chastity, lower your gaze, and restrain your hands from harming others. ¹



¹ Musnad Ahmad: 38/417

41) Preventing oppression with your hands (or power)

Oppression is an extremely despicable act. An unjust person will be ruined in this life as well as the hereafter and will see the consequences of his injustice in this world before his death.

Those who avoid oppression, are in fact, avoiding and preventing corruption.

Allāh ﷻ states:

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا ۚ وَالْعَاقِبَةُ لِلْمُتَّقِينَ

*“That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous”.*¹



42) Possessing excellent morals

Islam teaches excellent morals. The Prophet ﷺ was sent to perfect excellent character and preach it. The Prophet ﷺ mentions the reward of good character in a *Hadith*:

عن عائشة رضي الله عنها قالت سمعت رسول الله ﷺ يقول: إن المؤمن ليذكر بحسن خلقه درجة الصائم القائم.

Hazrat ‘Aaishah رضي الله عنها said that I heard the Prophet ﷺ saying: A believer will attain by his good behaviour the rank of one who prays during the night and observes fasting during the day.²

He ﷺ states in another narration:

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ وَأَقْرَبَكُمْ مِنِّي يَوْمَ الْقِيَامَةِ أَحْسَنَكُمْ أَخْلَاقًا

Jabir رضي الله عنه narrated that the Prophet ﷺ said: Indeed the most beloved among you to me, and the nearest to sit with me on the Day of Judgment is the best of you in character³

Unfortunately, bad morals are common amongst everyone nowadays. The young do not respect the old and neither do the old show mercy on the young. The good deeds of such people will be

¹ Surah Al-Qasas: 83

² Sunan Abi Dawood: 2/318

³ Sunan Tirmidhi: 2/465

ruined on the Day of Resurrection. It is incumbent upon every individual to ensure he corrects his morals.

A few *Ahadith* are listed below pertaining to the topic:

(1) عن أبي الدرداء رضي الله عنه أن النبي ﷺ قال: ما من شيء أثقل في ميزان المؤمن يوم القيامة من خلق حسن، وإن الله تعالى يغيض الفاحش البذيء.

Abu Dardaa' رضي الله عنه narrated that the Prophet ﷺ said: There is nothing heavier on the scale of the believer on the Day of Judgment than good character, and Allāh hates the bad mannered, vulgar person.¹

(2) روي عن ابن عباس رضي الله عنهما قال: قال رسول الله ﷺ: الخلق الحسن يذيب الخطايا كما يذيب الماء الجليد، والخلق السوء يفسد العمل كما يفسد الخل العسل.

Ibn Abbas رضي الله عنهما narrated that the Prophet ﷺ said: Good character and moral conduct cleans sins and mistakes as water cleans dirt, and bad character spoils good deeds just like vinegar spoils honey.²

(3) روي عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: إن هذه الأخلاق من الله تعالى؛ فمن أراد الله به خيرا منحه خلقا حسنا و من أراد به سوءا منحه خلقا سيئا.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: Verily, good character is from Allāh ﷻ and whoever Allāh intends good for, blesses him with good character and whoever Allāh intends bad for, expletives him with bad character.³

(4) عن أبي ثعلبة الخشني رضي الله عنه قال: قال رسول الله ﷺ: إن احبكم الي واقربكم مني في الاخرة محاسنكم اخلاقا وإن ابغضكم الي وابعدمكم مني في الاخرة مساويكم اخلاقا: الثرايون المتفيهقون المتشدقون.

Abu Tha'labah al-Khushani رضي الله عنه narrated that the Prophet ﷺ said: Verily, the most beloved of you to me and the closest from amongst you to me on the Day of Judgment will be the best of you in character; while the most hated of you to me and the farthest from amongst you to me on the Day of Judgment will be those who possess bad character: i.e. talk excessively, the loud-mouthed and vulgarly flagrant individuals.⁴

¹ Al-Tirmidhi: 8/167

² Tabrāni fil Mu'jam Al-Kabeer, Hadith: 10/10777

³ Tabrāni Fil Mu'jam Al-Awsat, Hadith: 8616

⁴ Musnad Ahmad: 4/193

(5) عن رافع بن مكيث رضي الله عنه و كان ممن شهد الحديبية أن رسول الله ﷺ قال: حسن الخلق ثناء وسوء الخلق شؤم و البر زيادة في العمر و الصدقة تدفع ميتة السوء.

Rafi' bin Makith رضي الله عنه narrated that the Prophet ﷺ said: Good character is a growth; it grows the stature of a person and bad character is cursed. Good deeds bless one's life and charity protects one from an evil death.¹

(6) و في رواية للأصبهاني عن رجل من أهل الجزيرة لم يسمه عن ميمون بن مهران قال: قال رسول الله ﷺ: من من ذنب أعظم عند الله من سوء الخلق و ذلك أن صاحبه لا يخرج من ذنب إلا وقع في ذنب.

A narration from al-Asbahani states: The Prophet ﷺ said: There is no sin greater in the sights of Allāh ﷻ than having bad character and one who possesses bad character cannot be reassured from that sin until he, himself, stops committing that sin.²

(7) عن أبي هريرة رضي الله عنه أن رسول الله ﷺ كان يدعو يقول: اللهم إني أعوذ بك من الشقاق و النفاق و سوء الأخلاق.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ used to say this Du'a: O Allāh! I seek refuge in you from enmity, hypocrisy and bad character.³

(8) عن أبي هريرة رضي الله عنه قال: سئل رسول الله ﷺ عن أكثر ما يدخل الناس الجنة؟ فقال: تقوي الله و حسن الخلق، و سئل عن أكثر ما يدخل الناس النار؟ فقال: الفم و الفرج.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ was asked: What is the act which will lead to Paradise? He replied: Piety and good character and the Prophet was further asked: What deed will cause people to enter hellfire? He ﷺ replied: the mouth and the private parts.⁴

From the above-mentioned narrations, it is evident that possessing bad morals and bad character is a despicable and sinful act. May Allāh ﷻ enable us to have good character and to be close to His beloved Prophet ﷺ.



¹ Musnad Ahmad: 3/502

² Al-Targheeb wa Al-Tarheeb

³ Abu Dāwūd: 1/216

⁴ Al-Tirmidhi: 8/168

43) Taking care of an orphan

Taking care of an orphan is yet another way a person can enter *Jannah*. Those who are able to take care of an orphan are indeed very fortunate as they will not only enter *Jannah*, but will also be privileged to be with the Prophet ﷺ, as he states in a *Hadith*:

عن سهل بن سعد رضي الله عنه قال: قال رسول الله ﷺ: أنا وكافل اليتيم كهاتين في الجنة، وأشار بالسبابة والوسطى، وفرق بينهما قليلا.

Sahl bin Sa'd رضي الله عنه narrated that the Prophet ﷺ said: He who takes care of an orphan will be in *Jannah* with me like these two, then he ﷺ raised his forefinger and middle finger for illustration.¹

Another *Hadith* states:

عن ابن عباس رضي الله عنهما أنَّ النَّبِيَّ ﷺ قَالَ: مَنْ قَبَضَ يَتِيمًا مِنْ بَيْنِ الْمُسْلِمِينَ إِلَى طَعَامِهِ وَشَرَابِهِ أَدْخَلَهُ اللَّهُ الْجَنَّةَ إِلَّا أَنْ يَعْمَلَ ذَنْبًا لَا يُغْفَرُ لَهُ.

Ibn Abbas رضي الله عنهما narrated that the Prophet ﷺ said: Whoever takes in an orphan among the Muslims to raise, to feed him and give him drink, Allāh admits him into Paradise without a doubt, unless he has done a sin for which he is not forgiven.²

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَجُلًا شَكَاَ إِلَى رَسُولِ اللَّهِ ﷺ قَسْوَةَ قَلْبِهِ، فَقَالَ لَهُ: إِنْ أَرَدْتَ تَلْيِينَ قَلْبِكَ فَأَطْعِمِ الْمَسْكِينَ وَامْسَحْ رَأْسَ الْيَتِيمِ.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: A man came to the Messenger of Allāh and complained about the hardness of his heart. The Prophet said: If you want to soften your heart, feed the poor and pat the head of the orphan.³



¹ Sahih Bukhari: 2/309

² Sunan Tirmidhi: 2/456

³ Musnad Ahmad: 13/21-22

44) Those who obey their parents

Those who obey their parents are indeed extremely fortunate as they will enter *Jannah*, as the Prophet ﷺ has stated:

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: رَغِمَ أَنْفٌ، ثُمَّ رَغِمَ أَنْفٌ، ثُمَّ رَغِمَ أَنْفٌ، قِيلَ: مَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: مَنْ أَدْرَكَ أَبُوهُ عِنْدَ الْكِبَرِ أَحَدَهُمَا أَوْ كِلَاهُمَا فَلَمْ يَدْخُلِ الْجَنَّةَ.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: May he be disgraced! May he be disgraced! May he be disgraced, whose parents, one or both, attain old age during his lifetime, and he does not enter *Jannah* (by rendering being dutiful to them).¹

This *Hadith* indicates that a person who fails to obey his parents will be disgraced and will not enter *Jannah*. On the contrary, he who obeys his parents will enter *Jannah*.

Ibn al-Jawzi writes the advice that Hazrat Luqman gave his son:

قال لقمان لابنه: يا بني، إن والديني بابٌ من أبواب الجنة، إن رضيًا عنك مضيت إلى الجنة، وإن سخطا حُجِبت.

Indeed, the parents are a door from the doors of *Jannah*, if they are pleased with you, you will enter *Jannah* and if they are upset, then there will be obstacles (i.e. that prevent you from entering *Jannah*).²

لما ماتت أم إياس بن معاوية بكى، قيل له: ما يبكيك؟ قال: كان لي بابان مفتوحان إلى الجنة، وغُلق أحدهما.

When the mother of Iyas bin Mu'awiyah passed away, she cried a lot. People asked: What made you cry? She replied: I had two doors of *Jannah* open for me and now one has closed.³

Below are a few Qur'ānic verses and *Ahadith* that discuss the importance of obedience to parents as well as the consequences for those who disrespect their parents.

Qur'ānic verses:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِنَّمَا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفٍّ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۚ وَاخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا.

¹ Sahih Muslim: 2/318

² Kitab al-Birr wa al-Silah – Ibn al-Jawzi: 80

³ Kitab al-Birr wa al-Silah – Ibn al-Jawzi: 72

“And your Lord has decreed that you worship not except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], “uff” and do not repel them but speak to them a noble word. And lower to them the wing of humility out of mercy and say, My Lord, have mercy upon them as they brought me up [when I was] small.”¹

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَآئِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا.

“And [recall] when We took the covenant from the Children of Israel, [enjoining upon them], Do not worship except Allāh; and to parents do good”².

أَنْ أَشْكُرَ لِي وَلَوْلَا ذِكْرُكَ.

“Be grateful to Me and to your parents”³.

Ahadith:

(1) عن عبد الله بن مسعود رضي الله عنه قال: سألت رسول الله ﷺ قلت: يا رسول الله، أي العمل أفضل؟ قال: الصلاة على ميقاتها، قلت: ثم أي؟ قال: ثم برُّ الوالدين، قلت: ثم أي؟ قال: الجهاد في سبيل الله.

Narrated `Abdullah bin Mas'ud: I asked Allāh's Messenger ﷺ, O Allāh's Messenger: What is the best deed? He replied, to offer the prayers at their early stated fixed times. I asked, what is next in goodness? He replied, to be good and dutiful to your parents. I further asked, what is next in goodness? He replied, To participate in Jihad in Allāh's Cause.⁴

(2) قال رسول الله ﷺ: من سره أن يمد له في عمره، ويزاد في رزقه؛ فليبر والديه، وليصل رحمه.

The Prophet ﷺ said: Whoever would like his lifespan to be extended and his provision to be increased, let him obey his parents and uphold his ties of kinship.⁵

This *Hadith* indicates that obedience to parents is a means for increase in provision.

In light of the Qur'ān and *Sunnah*, it is agreed that disobedience towards parents is indeed a great sin. Upsetting the parents leads to

¹ Surah Bani Israeel: 23-24

² Surah al-Baqarah: 83

³ Surah Luqman: 14

⁴ Sahih Bukhari: 2/408

⁵ Al-Targheeb wa al-Tarheeb: 3/217

upsetting the Creator. Hence, it is a duty upon everyone to be kind and obedient towards their parents, particularly if they have both reached old age. One should not yell at them, talk to them in a rude manner and not even utter the word ‘uff’. Parents should be served with utmost respect and sincerity.

At times, during old age, parents tend to say or do things which may cause a person to get upset however, at this time, one should remain patient and Allāh ﷻ will reward those who are patient.

Scholars have written many rights of parents which include:

Rights when they are alive:

- 1) To respect them
- 2) To love them
- 3) To obey them
- 4) To serve them
- 5) To keep them at ease
- 6) To fulfill their needs
- 7) To meet with them regularly

Rights after their death:

- 1) Pray to Allāh ﷻ for their forgiveness
- 2) Perform those deeds that would benefit them
- 3) Respect their relatives and friends
- 4) Help their relatives and friends as much as one can
- 5) Pay off their debts
- 6) Fulfill their will
- 7) Visit their graves



Allāh ﷻ states:

were also treated like slaves. Women were considered a source of sin and could not speak out against the oppression of men and nor could they participate in religious affairs. They were sold and bought in markets as inferior goods.

They themselves had forgotten that they came into this world with certain rights and not just to entertain men. Men considered it their birthright to oppress women and they thought it was their duty to endure every kind of oppression.

The Prophet ﷺ, a mercy to all of mankind, brought women to a high place of honour and dignity and restored their rights. Their rights were imposed on parents, husbands and children so that they are not helpless at any time. Men were made guardians of their honour, property and life to ensure they do not face any sort of danger.

Nowadays hatred or anger is expressed at the birth of a daughter and daughters are being deprived of inheritance. Some people consider the birth of a girl to be a disgrace to them and openly express it. It should be known that just as a son is a blessing of Allāh ﷻ, a daughter is also a blessing of Allāh ﷻ. Both are born according to the wisdom and expediency of Allāh ﷻ.

The Prophet ﷺ has mentioned great virtues of a person who raises daughters. In one narration, He ﷺ said:

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَالَ جَارِيَتَيْنِ حَتَّى تَنْبُلَا، جَاءَ يَوْمَ الْقِيَامَةِ أَنَا وَهُوَ وَضَمَّ أَصَابِعَهُ.

Anas رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet ﷺ said: He, who brought up two girls properly till they grew up, he and I would come (together) (very closely) on the Day of Resurrection, and he interlaced his fingers (for explaining the point of nearness between him and that person).¹

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَ لَهُ ثَلَاثُ بَنَاتٍ يُؤَيِّسُهُنَّ وَيَرْحُمُهُنَّ وَيَكْفُلُهُنَّ فَقَدْ وَجَبَتْ لَهُ الْجَنَّةُ الْبَيْتَةُ، قِيلَ: يَا رَسُولَ اللَّهِ! فَإِنْ كَانَتَا اثْنَتَيْنِ؟ قَالَ: وَإِنْ كَانَتَا اثْنَتَيْنِ، قَالَ: فَرَأَى بَعْضُ الْقَوْمِ أَنَّ لَوْ قَالَ وَاحِدَةً؟ لَقَالَ: وَاحِدَةً.

Jabir رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet ﷺ said: Anyone who has three daughters and provides for them, clothes them and shows mercy to

¹ Sahih Muslim: 2/334

them will definitely enter the Garden. A man from the people said, And two daughters, Messenger of Allāh? He said, And two. Some scholars added the if the Prophet ﷺ was asked about one, he would have replied and one. ¹



47) A person who shows humility

There is a strong emphasis on humility in Islam. Humility is to always believe that others are better than you and to never despise anyone. Hasan Basri (ra) explains humility by saying:

To leave one's home while believing that every Muslim one meets is better than oneself. ²

Islam is a religion of virtues. That is why even those who believe in it, are endowed with immense virtues and attributes. One of the great virtues of these high and desirable attributes is that a person remains humble. A humble person is always loved by everyone. On the contrary, an arrogant person is considered bad and disliked in society. Humility is one of the most important principles that the Messenger of Allāh ﷺ has given to his *Ummah*.

In Surah Furqan, Allāh ﷻ describes the attributes of *Ibad al-Rahman* (servants of the most merciful):

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا.

“And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace”. ³

Allāh ﷻ further mentions the reward of such people:

أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا. خَالِدِينَ فِيهَا ۖ حَسَنَتْ مُسْتَقَرًّا وَمُقَامًا.

¹ Musnad Ahmad: 14/148

² Al-Muhadhab: 2/199

³ Surah al-Furqan: 63

“Those will be awarded the Chamber for what they patiently endured, and they will be received therein with greetings and [words of] peace, Abiding eternally therein. Good is the settlement and residence”.¹

These verses indicate that the reward of humility is *Jannah*. The poor and needy people are generally those who possess humility. The Prophet ﷺ stated in a *Hadith*:

عن أبي الدرداء رضي الله عنه يقول سمعت رسول الله ﷺ يقول: ابغوني الضعفاء فإنما ترزقون وتنصرون بضعفائكم.

Abu Dardaa' رضي الله عنه narrated that the Prophet ﷺ said: Search for me among your weak ones, for you are given provision and help only because of the weak amongst you.²

Humility is that you have perfections inside you, but in spite of these perfections, keep yourself low and think of others as superior to yourself. Another *Hadith* states:

عن عياض بن حمار رضي الله عنه أنه قال: قال رسول الله ﷺ: إن الله أوحى إلي أن تواضعوا حتى لا يفخر أحد على أحد ولا يفخر أحد على أحد.

‘Iyad bin Himar رضي الله عنه narrated that the Prophet ﷺ said: Allāh has revealed to me that you should humble yourselves to one another. One should neither hold himself above another nor transgress against another.³



48) One who repents to Allāh ﷻ (Tawbah)

Allāh ﷻ has encouraged repentance and asked His servant to repent to Him often. He has also promised to accept the repentance of those who repent to Him by fulfilling the conditions of repentance.

Repentance is to turn to Allāh ﷻ in forgiveness by leaving all sins, big or small, and whether these sins are committed knowingly or unknowingly. One should also repent to Allāh ﷻ for the shortcomings in thanking Him for His endless bounties.

¹ Surah al-Furqan: 75-76

² Sunan Abi Dawood: 1/373

³ Sunan Abi Dawood: 2/328

Scholars have stated that if a person commits a sin in relation to Allāh ﷻ (*Huqooq Allāh*), there are certain conditions that are required for a repentance to be accepted by Allāh ﷻ:

- 1) To leave the sin
- 2) To feel ashamed for committing the sin
- 3) Make a promise to never return to that sin

If the sin is in relation to someone else (*Huqooq al-Ibaad*), its right must be restored. For instance, if the committed sin is pertaining to wealth and/or if it's pertaining to backbiting or any of this type, then one is required to seek forgiveness from the person he has hurt.

The one who makes a sincere repentance is promised *Jannah* as Allāh ﷻ states:

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا عَسَىٰ رَبُّكُمْ أَن يَكْفِرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

*“O you who have believed, repent to Allāh with sincere repentance. Perhaps your Lord will remove from you your misdeeds and admit you into gardens beneath which rivers flow [on] the Day when Allāh will not disgrace the Prophet and those who believed with him. Their light will proceed before them and on their right; they will say, "Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent."”*¹

Below are a few benefits of *Tawbah*:

- 1) *Tawbah* is a means to success:

وَتَوْبُوا إِلَى اللَّهِ جَمِيعاً أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ.

*“And turn to Allāh in repentance, all of you, O believers, that you might succeed.”*²

Allamah Abu Sa‘ood stated:

تفوزون بذلك بسعادة الدارين

You will succeed (with repentance) in both worlds.³

¹ Surah al-Tahreem: 8

² Surah al-Noor: 31

³ Tafsir Abi al-Sa‘ood: 6/171

2) Expiation of sins:

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ.

“O you who have believed, repent to Allāh with sincere repentance. Perhaps your Lord will remove from you your misdeeds”. ¹

3) Tawbah is a means to a good provision:

وَأَن اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى.

“And [saying], Seek forgiveness of your Lord and repent to Him, [and] He will let you enjoy a good provision”. ²

4) Tawbah is a means for rain

5) Tawbah is a source of strength

6) Tawbah is a source of financial ease

7) Tawbah is a source of children who are helpful

وَيَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ.

“And O my people, ask forgiveness of your Lord and then repent to Him. He will send [rain from] the sky upon you in showers and increase you in strength [added] to your strength”. ³

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا.

“And I said, 'Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver. He will send [rain from] the sky upon you in [continuing] showers and give you increase in wealth and children and provide for you gardens and provide for you rivers”. ⁴

8) Through Tawbah, a person becomes beloved to Allāh ﷻ.

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ.

¹ Surah al-Tahreem: 8

² Surah Hud: 3

³ Surah Hud: 52

⁴ Surah Nuh: 10-12

“Indeed, Allāh loves those who are constantly repentant and loves those who purify themselves”.¹



49) Maintaining the ties of kinship

Maintaining the ties of kinship is another way a person can attain *Jannah*.

The biggest problem today is that blood relatives are enemies of one another. People would stay close with their friends and maintain their friendship but at the same time they will be fighting with their brothers, sisters, and blood relatives. Relatives are cutting relationships forever. Many relatives do not even speak to each other nor see each other for years and do not enjoin even in the times of happiness and grief.

Shaytan is man’s enemy; he would never want the worship and supplication of someone to be accepted. Hence, he creates problems amongst us and engrosses us in fighting with each other. When two relatives fight with each other, how would their supplications and worship be accepted? There are many *Ahādith* which state that he who fights with his relatives, his prayers and supplications will not be accepted.

There are many pious and knowledgeable people who fight with their relatives; they should understand that their prayers, fasting, *Zakāh*, *Hajj* and all other forms of worship will not be accepted.

Below are a few *Ahādith* pertaining to the reward of those who maintain ties of kinship as well as the consequences of those who fail to do so.

(1) عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال: من كان يؤمن بالله واليوم الآخر فليكرم ضيفه، و من كان يؤمن بالله واليوم الآخر فليصل رحمه، و من كان يؤمن بالله واليوم الآخر فليقل خيرا أو ليصمت.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: Whoever believes in Allāh and the last day should be hospitable with his guests and

¹ Surah al-Baqarah: 222

whoever believes in Allāh and the last day should unite the bond of kinship and whoever believes in Allāh and the last day should speak good or remain silent.¹

(2) عن عائشة رضي الله عنها عن النبي ﷺ قال: الرحم متعلقة بالعرش تقول: من وصلني وصله الله و من قطعني قطعه الله.

Hazrat ‘Aaishah رضي الله عنها narrated that the Prophet ﷺ said: The womb (i.e. family relations) is tied to the Throne (of Allāh) and it says, with him who keeps me united, Allāh will keep connection with him, but with him who severs me, Allāh will sever connection with him.²

(3) عن عبد الرحمن بن عوف رضي الله عنه قال: سمعت رسول الله ﷺ يقول: قال الله تعالى: أنا الرحمن خلقت الرحم وشققت لها اسماً من اسمي فمن وصلها وصلته ومن قطعها قطعته.

Abdul Rahman bin ‘Awf رضي الله عنه narrated that the Prophet ﷺ said: Allāh ﷻ said: I Am Ar-Rahman (the most gracious). I created the womb, (i.e. family relations) and derived a name for it from My Name. Hence, whoever keeps it, I will keep ties to him, and whoever severs it, I will sever ties with him.³

(4) عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: إن الله تعالى خلق الخلق حتى إذا فرغ منهم قامت الرحم، فقالت: هذا مقام العائذ بك من القطيعة، قال: نعم، أما ترضين أن أصل من وصلك، وأقطع من قطعك؟ قالت: بلى، قال فذلك، ثم قال رسول الله ﷺ: اقرؤوا إن شئتم: (فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ، أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ).

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: Allāh ﷻ created the creations, and when He finished from His creations, the womb said: (O Allāh) at this place I seek refuge with you from all those who sever me (i.e. sever the ties of Kith and kin). Allāh ﷻ said, Yes, won't you be pleased that I will keep good relations with the one who will keep good relations with you, and I will sever the relation with the one who will sever the relations with you? The womb replied: Yes, O my Lord. Allāh said, then that is for you. Allāh's Messenger added. Read (in the Qur'ān) if you wish, the

¹ Sahih Muslim: 70

² Sahih Muslim: 2/319

³ Sunan al-Tirmidhi: 8/100

Statement of Allāh: Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship? Those [who do so] are the ones that Allāh has cursed, so He deafened them and blinded their vision.¹

(5) عن أبي هريرة رضي الله عنه قال: سمعت رسول الله ﷺ يقول: ان الرحم شجنة من الرحمن، تقول: يا رب ، اني قطعت ، يا رب أسيء الي ، يا رب اني ظلمت ، يا رب ، فيجيبها : ألا ترضين أن أصل من وصلك ، وأقطع من قطعك؟.

Abu Hurairah رضي الله عنه narrated that I heard the Prophet ﷺ saying: Ties of kinship are derived from the All-Merciful (*ar-Rahman*). They say: My Lord! I have been wronged! My Lord! I have been cut off! My Lord! My Lord! Allāh answers them, are you not content that I cut off the one who cuts you off and I maintain connections with the one who maintains connections with you?²

(6) عن عبد الله بن عمرو بن العاص رضى الله عنهما عن النبي ﷺ قال: ليس الواصل بالمكافئ، ولكن الواصل الذي إذا قطعت رحمه وصلها.

Abdullah bin ‘Amr bin al-‘Aas رضى الله عنهما narrated that the Prophet ﷺ said: The one who maintains ties of kinship is not the one who reciprocates. The one who maintains ties of kinship is the one who, when his relatives cut him off, maintains ties of kinship.³

(7) عن عائشة أم المؤمنين رضى الله عنها، قالت: قال رسول الله ﷺ: أسرع الحزير ثواباً البر وصيلة الرحم ، وأسرع الشر عقوبة البغي وقطيعة الرحم.

Hazrat ‘Aaishah رضى الله عنها narrated that the Prophet ﷺ said: The good deed to be rewarded the fastest is righteousness and maintaining good ties with the kin and the evil deed to be punished the fastest is aggression and breaking relations with relatives.⁴

(8) عن أبي هريرة رضي الله عنه قال: سمعت رسول الله ﷺ يقول: ان أعمال بني آدم تُعرض كل خميس ليلة الجمعة، فلا يقبل عمل قاطع رحم.

¹ Sahih Bukhāri: 2/410

² Musnad Ahmad: 14/530

³ Sahih Bukhari: 2/411

⁴ Sunan Ibn Mājah: 447

Abu Hurairah رضي الله عنه narrated that I heard the Prophet ﷺ saying: The deeds of the son of Adam are presented every Thursday night and the deeds for the one who severs ties with kinship are rejected.¹

(9) عن جابر بن مطعم رضي الله عنه أنه سمع ﷺ يقول: لا يدخل الجنة قاطع، قال سفيان: يعني قاطع رحم.

Jubair bin Mut'im رضي الله عنه narrated that he heard the Prophet ﷺ saying: The one who severs the bond of kinship will not enter Paradise.²

(10) روي عن عبد الله بن أوفى رضي الله عنه قال: كنا جلوساً عند النبي ﷺ فقال: لا يجالسنا اليوم قاطع رحم، فقال في من الحلقة، فأبي خالة له قد كان بينهما بعض الشيء، فاستغفر لها واستغفرت له، ثم عاد إلي المجلس فقال النبي ﷺ: إن الرحمة لا تنزل علي قوم فيهم قاطع رحم.

Narrated Abdullāh bin Abi Awfā رضي الله عنه that we were sitting with the Prophet ﷺ and he said: He who severs the bond of kinship should not sit amongst us today. A young man stood up and went to an aunt of his and asked her to forgive him (because they had some dispute between each other) and she forgave him. Then the boy returned to the gathering of the Prophet ﷺ, the Prophet ﷺ then said: Mercy does not descend on a people when there is someone among them who severs ties of kinship.³

It is evident from this narration that those who sever ties of kinship are far away from the Mercy of Allāh ﷻ.



50) One who fears Allāh ﷻ

Having the fear of Allāh ﷻ is another way to enter *Jannah*. Those who possess this quality are indeed truly fortunate.

Allāh ﷻ states in the Holy Qur'ān:

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ أُولَئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ هَا سَابِقُونَ.

¹ Musnad Ahmad: 16/191

² Sahih Muslim: 2/319

³ Al-Targheeb wa Al-Tarheeb lil Asfahāni: 3/180

“Indeed, they who are apprehensive from fear of their Lord. And they who believe in the signs of their Lord. And they who do not associate anything with their Lord. And they who give what they give while their hearts are fearful because they will be returning to their Lord. It is those who hasten to good deeds, and they outstrip [others] therein”.¹

The Arabic word *Khashyah* means fear and *Khashyat Ilahi* refers to the fear of Allāh ﷻ. A fear of Allāh ﷻ which includes an element of love and respect. A fear of Allāh ﷻ that leads to nearness to Him, forgiveness and mercy, and not the fear that turns one away from Allāh ﷻ.

Fear is of two types:

- 1) *Rahbah*
- 2) *Khashyah*

Rahbah is the type of fear where someone runs away from a person he fears and *Khashyah* is when a person fears someone, he turns to Allāh ﷻ and prays to Him. Fear in the heart of a believer is a light through which he can distinguish between good and evil.

Allāh ﷻ states:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَحْمَةٍ يُتَوَكَّلُونَ.

“The believers are only those who, when Allāh is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely”.²

In Surah al-Rahman, Allāh ﷻ says:

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ.

“But for he who has feared the position of his Lord, are two gardens”.³

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَهَىٰ النَّفْسَ عَنِ الْهَوَىٰ - فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ.

¹ Surah al-Mu'minoon: 57-61

² Surah al-Anfaal: 2

³ Surah al-Rahman: 46

“But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination, then indeed, Paradise will be [his] refuge”.¹

These verses indicate that a person who fears Allāh ﷻ will enter Jannah.



51) One who fears a bad accountability on the Day of Judgement

A person who fears a bad reckoning on the Day of Judgement will enter Jannah. On the Day of Judgement, there will be a group of people who enter Jannah and a group who enter Jahannam. Allāh ﷻ says in Surah al-Shuraa:

فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ.

“A party will be in Paradise and a party in the Blaze”.²

Fear of a bad reckoning:

- 1) If Allāh ﷻ chooses to question us, there will be no escape.
- 2) Perhaps none of our sins may be forgiven. Who will save us then?
- 3) Every deed will be weighed. Will our good deeds be enough to outweigh our bad deeds? Allāh ﷻ states:

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ؛ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ. وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ.

“And the weighing [of deeds] that Day will be the truth. So those whose scales are heavy – it is they who will be the successful. And those whose scales are light – they are the ones who will lose themselves for what injustice they were doing toward Our verses”.³

- 4) Will we meet Allāh ﷻ or not? There will be a group of very unfortunate people who will not be able to meet Allāh ﷻ:

¹ Surah al-Naazi'aat: 40-41

² Surah al-Shuura: 7

³ Surah al-A'raaf: 8-9

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ.

“Those will have lost who deny the meeting with Allāh”.¹

5) Fear should overcome hope.

6) Will we be thrown into the fire of hell before being entered in *Jannah*?

7) Will we cross the bridge of *Siraat* with ease?

There are numerous other factors that a person should fear about a bad reckoning on the Day of Resurrection. One should also think of his good deeds as small acts and sins (even if they are minor sins) to be execrable.

Below are a few quotes from the book “Al-Daa wa Al-Dawaa” by Ibn al-Qayyim about the fear of the Hereafter of the Rightly Guided Caliphs (*Khulafaa Rashidoon*).

Abu Bakr ﷺ

Abu Bakr ﷺ used to fear the Day of Judgement so much so that he used to say: I wish I were a hair in the side of believing servant (so he would be safe from reckoning). He also said: I wish I were this tree, to be eaten and bitten and I wish I were herbs to be eaten by animals.

‘Umar ibn al-Khattab ﷺ

As for ‘Umar ibn Al-Khattab ﷺ, it was said that he was reciting Surah

al-Tur, and when he reached the Verse: (Verily, the Torment of your Lord will surely come to pass), he cried so intensely that he fell ill, and was visited by his Companions.

‘Uthmaan ibn Affan ﷺ

‘Uthmaan ibn 'Affan ﷺ would cry as he stood before a grave, until his beard would become totally wet. He said: If I were to stand between Paradise and Hell, not knowing where I would be taken, I would rather choose to be ashes before I should know my final destination.

¹ Surah al-An'aam: 31

Ali ibn Abi Talib عليه السلام

Ali ibn Abi Talib عليه السلام used to cry because he feared two things: unfading hope and following one's desires. He said: "Having unfading hope makes one forget the Hereafter, while following one's desires deviates from the truth. This world is retreating and the Hereafter is coming, so be among the sons of the Hereafter, but do not be among the followers of this world; because today there is action without reckoning, whereas tomorrow, there is reckoning without (anymore) action.



52) Being patient to attain the pleasure of Allāh ﷻ

Being patient for the sake of Allāh ﷻ is a means to entering *Jannah*. At times, a person is patient because he may have no other option, but patience needs to be done solely to please Allāh ﷻ, as He states:

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ.

"And those who are patient, seeking the pleasure of their Lord".¹

The reward of such people is:

أُولَئِكَ هُمْ عَقَى الدَّارِ.

"It is they who will have the ultimate abode".²

Patience is the greatest virtue of human beings. Patience and obedience lead towards Allāh ﷻ. It also saves a person from disobeying his Creator.

Patience is the key to self-control, and it drives a person to either *Jannah* or *Jahannam*.

Virtues of patience:

There are many virtues related to patience in the Qur'ān and *Hadith*, some of which are included here:

¹ Surah al-Ra'd: 22

² Surah al-Ra'd: 22

1) The reward of every deed is known, but the reward of patience is only in the knowledge of Allāh ﷻ, as He says:

إِنَّمَا يُؤْفَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ.

*“Indeed, the patient will be given their reward without account [i.e., limit].”*¹

2) Those who are patient will earn the companionship of Allāh ﷻ:

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ.

*“Allāh is truly with those who are patient”.*²

3) Allāh ﷻ expresses His love towards those who are patient:

وَاللَّهُ يُحِبُّ الصَّابِرِينَ.

*“And Allāh loves those who are patient”.*³

4) Patience is good for those who adopt it:

وَلَئِنْ صَبَرْتُمْ هُوَ خَيْرٌ لِّلصَّابِرِينَ.

*“But if you are patient – it is better for those who are patient”.*⁴

5) Allāh ﷻ has prepared three consecutive rewards for those that adopt patience. Such reward is not found for any other good deed. In return for patience, good news of kindness, mercy and guidance has been promised for the patient by Allāh ﷻ, as He says:

وَبَشِّرِ الصَّابِرِينَ - الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ - أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ.

*“But give good tidings to the patient, who, when disaster strikes them, say, “Indeed we belong to Allāh, and indeed to Him we will return.” They are the ones who will receive Allāh’s blessings and mercy. And it is they who are (rightly) guided”.*⁵

¹ Surah al-Zumar: 10

² Surah al-Baqarah: 153

³ Surah Aal-‘Imran: 146

⁴ Surah al-Nahl: 126

⁵ Surah al-Baqarah: 155-157

6) Allāh ﷻ has linked the success of this world and the Hereafter with patience:

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ.

*“O you who have believed, persevere and endure and remain stationed and fear Allāh that you may be successful”.*¹

7) Allāh ﷻ has linked patience with faith and the pillars of Islam:

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ.

*“And seek help through patience and prayer”.*²

8) Leadership of religion is based on patience:

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ۖ وَكَانُوا بِآيَاتِنَا يُوقِنُونَ.

*“And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs”.*³

9) Allāh ﷻ praised Ayyub (عليه السلام) for his patience in a beautiful way:

إِنَّا وَجَدْنَاهُ صَابِرًا نَعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ.

*“Indeed, We found him patient, an excellent servant. Indeed, he was one repeatedly turning back [to Allāh]”.*⁴

10) Patience is mentioned with *Taqwaa* in one verse:

إِنَّهُ مَن يَتَّقِ وَيَصْبِرْ.

*“Indeed, he who fears Allāh and is patient”.*⁵

Virtues of patience in *Hadith*:

(1) قال النبي ﷺ : ما يُصيبُ المسلمَ، من نَصَبٍ ولا وَصَبٍ، ولا هَمٍّ ولا حُزْنٍ ولا أذى ولا غَمٍّ، حتى الشَّوْكَةِ يُشَاكُهَا، إلا كَفَّرَ اللهُ بها من خطاياها.

The Prophet ﷺ said: Never a believer is stricken with a discomfort, an illness, an anxiety, a grief or mental worry or even the pricking of a thorn but Allāh will expiate his sins on account of his patience.⁶

¹ Surah Aal-‘Imran: 200

² Surah al-Baqarah: 45

³ Surah al-Sajdah: 24

⁴ Surah Suad: 44

⁵ Surah Yusuf: 90

⁶ Sahih Bukhari: 2/361

(2) قال النبي ﷺ: ما يزال البلاء بالمؤمن والمؤمنة في نفسه وولده وماله ، حتى يلقي الله وما عليه خطيئة.

The Prophet ﷺ said: A Muslim, male or female, continues to remain under trial in respect of his life, property and offspring until he faces Allāh, the Exalted, with no sin record.¹

(3) عن أم سلمة رضي الله عنها قالت سمعت رسول الله ﷺ يقول: ما من عبد تصيبه مصيبة فيقول: إنا لله وإنا إليه راجعون. اللهم أجزني في مصيبي وأخلف لي خيراً منها – إلا أجره الله في مصيبته وأخلف له خيراً منها. قالت: فلما توفي أبو سلمة قلت كما أمرني رسول الله ﷺ. فأخلف الله لي خيراً منه رسول الله ﷺ.

Umm Salamah رضي الله عنها narrated that I heard the Prophet ﷺ saying: When a person suffers from a calamity and utters: *Inna lillahi wa inna ilaihi raji'un. Allāhumma Ajurni fi musibati, wakhluḥ li khairan minha* (We belong to Allāh and to Him we shall return. O Allāh! Compensate me in my affliction, recompense my loss and give me something better in exchange for it), then Allāh surely compensates him with reward and better substitute.

Umm Salamah (May Allāh be pleased with her) said: When Abu Salamah (May Allāh be pleased with him) died, I repeated the same supplication as the Messenger of Allāh ﷺ had commanded me (to do). So Allāh bestowed upon me a better substitute than him. I was married to Muhammad, the Messenger of Allāh ﷺ.²

(4) قال النبي ﷺ: عجباً لأمر المؤمن إن أمره كله خيرٌ وليس ذاك لأحدٍ إلا للمؤمن. إن أصابته سراء شكر فكان خيراً له وإن أصابته ضراء صبر فكان خيراً له.

The Prophet ﷺ said: How wonderful is the case of a believer; there is good for him in everything, and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allāh and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him.³

(5) قال النبي ﷺ: إنَّ عِظَمَ الجزاءِ مع عِظَمِ البلاءِ ، وإنَّ الله تعالى إذا أحبَّ قومًا ابتلاهم ، فمن رضي فله الرِّضا ومن سخط فله السُّخطُ.

The Prophet ﷺ said: The magnitude of the reward goes along with the magnitude of the affliction. When Allah who is great and glorious

¹ Sunan Tirmidhi: 2/514

² Sahih Muslim: 1/356

³ Sahih Muslim: 2/420

loves people, He afflicts them, and those who accept it gladly receive Allah's good pleasure, but those who are displeased receive His displeasure. ¹

(6) قال النبي ﷺ: ما من مصيبة تصيب المسلم إلا كفر الله بها عنه ، حتى الشوكة يُشاكها.

The Prophet ﷺ said: There is no trouble that comes to a believer except that it obliterates from his sins, even if it is the pricking of a thorn. ²

(7) قال النبي ﷺ: إذا مرض العبد بعث الله إليه ملكين فقال انظروا ما يقول لعوده فإن هو إذا جاؤوه حمد الله وأثنى عليه رفعنا ذلك إلى الله وهو أعلم فيقول لعبدي علي إن توفيتك أن أدخله الجنة وإن أنا شفيته أن أبدله لحما خيرا من لحمه ودما خيرا من دمه وأن أكفر عنه سيئاته.

The Prophet ﷺ said: When the slave is ill, Allāh ﷻ sends two angels to him. He said: They look at what he says to his visitors. If he praises Allāh and lauds Him, when they come to him, they take that up to Allāh, the Mighty, the Majestic, and He knows best, and He says: If I make my slave die, I will make him enter the Garden. If I heal him, I will replace his flesh with better flesh and his blood with better blood and I will efface his evil actions. ³



53) Spending secretly and openly in the path of Allāh ﷻ

Those who spend in the path of Allāh ﷻ secretly and openly will be amongst the inhabitants of *Jannah*. These are the people who trade with Allāh ﷻ as they spend their wealth in His path and in return, Allāh ﷻ grants them *Jannah*.

Allāh ﷻ mentions in Surah Al-Tawbah:

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ هُمْ الْجَنَّةَ.

“Allāh has indeed purchased from the believers their lives and wealth in exchange for Paradise”. ⁴

¹ Sunan Tirmidhi: 2/516

² Sahih Bukhari: 2/361

³ Mu'atta Imam Malik: 2/940-941

⁴ Surah al-Tawbah: 111

Islam has encouraged spending in the path of Allāh ﷻ secretly. However, in some cases it is worthwhile to spend openly as Allāh ﷻ states in multiple places in the Qur’ān:

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ.

“Those who spend their wealth in charity day and night, secretly and openly—their reward is with their Lord, and there will be no fear for them, nor will they grieve”.¹

وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً ----- أُولَئِكَ هُمُ عِثَى الدَّارِ.

“And donate from what We have provided for them—secretly and openly ----- It is they who will have the ultimate abode”.²

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّنْ تَبُورَ.

“Surely those who recite the Book of Allāh, establish prayer, and donate from what We have provided for them—secretly and openly— ‘can’ hope for an exchange that will never fail”.³

These verses highlight the importance of spending money in the path of Allāh ﷻ secretly as well as openly. Below are a few verses and *Ahadith* that discuss the importance of spending in Allah’s path in general.

Qur’ānic verses:

(1) وَبَشِّرِ الْمُخْتَئِينَ - الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَى مَا أَصَابَهُمُ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ.

“And give good news (O Prophet) to the humble: those whose hearts tremble at the remembrance of Allāh, who patiently endure whatever may befall them, and who establish prayer and donate from what We have provided for them”.⁴

(2) تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ.

¹ Surah al-Baqarah: 274

² Surah al-Ra’d: 22

³ Surah al-Fatir: 29

⁴ Surah al-Hajj: 34-35

*“They abandon their beds, invoking their Lord with hope and fear, and donate from what We have provided for them”.*¹

(3) وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ - الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ.

*“And hasten towards forgiveness from your Lord and a Paradise as vast as the heavens and the earth, prepared for those mindful (of Allāh). Those who donate in prosperity and adversity, control their anger, and pardon others. And Allāh loves the good-doers”.*²

(4) إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَجْمٍ يُتَوَكَّلُونَ - الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ - أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۚ هُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ.

*“The (true) believers are only those whose hearts tremble at the remembrance of Allāh, whose faith increases when His revelations are recited to them, and who put their trust in their Lord. Those who establish prayer and donate from what We have provided for them. It is they who are the true believers. They will have elevated ranks, forgiveness, and an honourable provision from their Lord”.*³

(5) قُلْ لِّعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَالٍ .

*“Tell My believing servants to establish prayer and donate from what We have provided for them—openly and secretly—before the arrival of a Day in which there will be no ransom or friendly connections”.*⁴

(6) مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أُنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنبُلَةٍ مِّائَةُ حَبَّةٍ ۗ وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ.

*“The example of those who spend their wealth in the cause of Allāh is that of a grain that sprouts into seven ears, each bearing one hundred grains. And Allāh multiplies ‘the reward even more’ to whoever He wills. For Allāh is All-Bountiful, All-Knowing”.*⁵

¹ Surah Alif Lam Meem Sajdah: 16

² Surah Aal-‘Imran: 133-134

³ Surah al-Anfaal: 2-4

⁴ Surah Ibrahim: 31

⁵ Surah al-Baqarah: 261

(7) وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيْتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ ۖ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ.

“And the example of those who donate their wealth, seeking Allāh’s pleasure and believing the reward is certain, is that of a garden on a fertile hill: when heavy rain falls, it yields up twice its normal produce. If no heavy rain falls, a drizzle is sufficient. And Allāh is All-Seeing of what you do”.¹

(8) وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَأَنفُسُكُمْ ۚ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ ۖ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُّوفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ.

“Whatever you spend in charity, it is for your own good—as long as you do so seeking the pleasure of Allāh. Whatever you donate will be paid back to you in full, and you will not be wronged”.²

(9) الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ.

“Those who spend their wealth in charity day and night, secretly and openly—their reward is with their Lord, and there will be no fear for them, nor will they grieve.”³

(10) يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيهِ الصَّدَقَاتِ ۚ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ.

“Allāh has made interest fruitless and charity fruitful. And Allāh does not like any ungrateful evildoer.”⁴

(11) لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ.

“You will never achieve righteousness until you donate some of what you cherish. And whatever you give is certainly well known to Allāh.”⁵

(12) وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ.

“Whatever you spend in the cause of Allāh will be paid to you in full and you will not be wronged”.⁶

¹ Surah al-Baqarah: 265

² Surah al-Baqarah: 272

³ Surah al-Baqarah: 274

⁴ Surah al-Baqarah: 276

⁵ Surah Aal-‘Imran: 92

⁶ Surah al-Anfaal: 60

(13) قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۖ وَمَا أَنْفَقْتُمْ مِّن شَيْءٍ فَهُوَ يُخْلِفُهُ ۖ وَهُوَ خَيْرُ الرَّازِقِينَ.

“Say: (O Prophet) Surely my Lord gives abundant or limited provisions to whoever He wills of His servants. And whatever you spend in charity, He will compensate for it. For He is the Best Provider”.¹

(14) إِنَّ اللَّهَ يُجْزِي الْمُتَصَدِّقِينَ.

“Indeed, Allāh rewards the charitable”.²

(15) إِنَّ الْمُسْتَدِقِينَ وَالْمُسْتَضَاعَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُّضَاعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ.

“Indeed, those men and women who give in charity and lend to Allāh a good loan will have it multiplied for them, and they will have an honourable reward”.³

Ahadith:

(1) عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: من تصدق بعدل تمرة من كسب طيب ولا يقبل الله إلا الطيب وإن الله يتقبلها بيمينه ، ثم يريها لصاحبه كما يري أحدكم قلوه حتى تكون مثل الجبل.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: He who gives in charity the value of a date which he legally earned, and Allāh accepts only that which is pure, Allāh accepts it with His Right Hand and fosters it for him, as one of you fosters his mare, until it becomes like a mountain.⁴

(2) عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال: قال الله أنفق يا ابن آدم أنفق عليك.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: Allāh (mighty and sublime be He) said: Spend (on charity), O son of Adam, and I shall spend on you.⁵

(3) عن أبي هريرة رضي الله عنه عن رسول الله ﷺ قال: ما نقصت صدقة من مال ، وما زاد الله عبدا بعفو إلا عزاً ، وما تواضع أحد لله إلا رفعة الله.

¹ Surah al-Saba': 39

² Surah Yusuf: 88

³ Surah al-Hadeed: 18

⁴ Sahih Bukhari: 2/658

⁵ Sahih Bukhari: 2/316

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: Wealth does not diminish by giving Sadaqah (charity). Allāh augments the honour of one who forgives; and one who serves another seeking the pleasure of Allāh, Allāh will exalt him in ranks. ¹

(4) عن أبي هريرة رضي الله عنه أن النبي ﷺ قال: ما من يوم يصبح العباد فيه إلا ملكان ينزلان فيقول أحدهما: اللهم أعط منفقاً خلفاً ، ويقول الآخر: اللهم أعط ممسكاً تلفاً.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: Two angels descend every morning, and one says: O Allāh, give him who spends something, in place of what he spends. The other one says: O Allāh, give destruction to him who withholds. ²

(5) قال ﷺ: الصّوم جنة ، والصدقة تطفيء الخطيئة كما يطفىء الماء النار.

The Prophet ﷺ said: Fasting is a protection, and charity extinguishes sin as water extinguishes fire. ³

(6) عن أبي هريرة رضي الله عنه أن رجلاً قال للنبي ﷺ: إن أبي مات وترك مالا ولم يوص ، فهل يكفر عنه أن أتصدق عنه ؟ قال: نعم.

It was narrated from Abu Hurairah رضي الله عنه that a man said to the Prophet ﷺ: My father died and left behind wealth, but he did not leave a will. Will it expiate for him if I give charity on his behalf? He replied: yes. ⁴

(7) عن حكيم بن حزام رضي الله عنه عن النبي ﷺ قال: اليد العليا خير من اليد السفلى وإبدأ بمن تعول وخير الصدقة عن ظهر غنى ومن يستعفف يعفه الله ومن يستغن يغنه الله.

Hakim bin Hazim رضي الله عنه narrated that the Prophet ﷺ said: The upper hand is better than the lower one (i.e., the spending hand is better than the receiving hand); and begin (charity) with those who are under your care; and the best charity is that which is given out of surplus; and he who asks (Allāh) to help him abstain from the unlawful and the forbidden, Allāh will fulfill his wish; and he who seeks self-sufficiency will be made self-sufficient by Allāh. ⁵

¹ Sahih Muslim: 2/325

² Sahih Bukhari: 1/276

³ Sunan Tirmidhi: 2/544

⁴ Sahih Muslim: 2/50

⁵ Sahih Bukhari: 1/274

(8) عن يزيد بن أبي حبيب أن أبا الخير حدثه أنه سمع عقبة بن عامر رضي الله عنه يقول: سمعت رسول الله ﷺ يقول: كل إمريء في ظل صدقته حتى يفصل بين الناس - أو قال: يحكم بين الناس.

Yazid bin Abi Habib رضي الله عنه narrated that Abu al-Khair informed him that he heard 'Uqbah bin Amir saying that the Prophet ﷺ said: Everybody will be shaded by his Sadaqah (on the Day of Judgment) until it has been judged between the people. ¹

(9) عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال: إذا مات الإنسان انقطع عنه عمله إلا من ثلاثة: إلا من صدقة جارية ، أو علم ينتفع به ، أو ولد صالح يدعو له.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: When a son of Adam (i.e. any human being) dies his deeds are discontinued, with three exceptions: Sadaqah, whose benefit is continuous; or knowledge from which benefit continues to be reaped, or a righteous child who supplicates for him. ²

(10) عن حذيفة رضي الله عنه عن النبي ﷺ قال: كل معروف صدقة.

Hudhaifah رضي الله عنه narrated that the Prophet ﷺ said: Every good deed is charity. ³

(11) قال رسول الله ﷺ: إن الصدقة لتطفئ عن أهلها حر القبور ، وإنما يستظل المؤمن يوم القيامة في ظل صدقته.

The Prophet ﷺ said: Verily, charity will protect people from the heat of the graves and a believer will be under the shade of his charity on the Day of Judgment. ⁴

(12) قال ﷺ: داووا مرضاكم بالصدقة.

The Prophet ﷺ said: Cure your ill ones with charity. ⁵

(13) عن أبي هريرة رضي الله عنه عن النبي ﷺ قال: سبعة يظلهم الله في ظله يوم لا ظل إلا ظله - وذكر، ورجل تصدق بصدقه فأخفاها حتى لا تعلم شماله ما تنفق يمينه.

¹ Musnad Ahmad: 28/568

² Sahih Muslim: 2/52

³ Sunan Tirmidhi: 2/415

⁴ Al Mu'jam al-Kabeer li al-Tabarani: 17/286

⁵ Al-Sunan al-Kabeer li al-Bayhaqi: 3/536

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: Seven people will be shaded by Allāh under His shade on the day when there will be no shade except His shade. He mentioned the rest of the hadith. And a man who gives charity so secretly that his left hand does not know what his right hand has given. (i.e. nobody knows how much he has given in charity).¹

(14) قال ﷺ: إن الصدقة لتطفى غضب الرب.

The Prophet ﷺ said: Indeed charity extinguishes the Lord's anger.²

(15) عن سلمان بن عامر رضي الله عنه قال: قال رسول الله ﷺ: إن الصدقة على المسكين صدقة وعلى ذي الرحم اثنتان: صدقة وصلة.

Salman bin ‘Aamir رضي الله عنه narrated that the Prophet ﷺ said: Charity towards a poor person is charity, and towards a relation is both charity and maintaining the ties (of kinship).³

Benefits of spending in the path of Allāh ﷻ:

- 1) Entering *Jannah*
- 2) Keeps one away from the wrath of Allāh ﷻ
- 3) Expiation of sins
- 4) Protection from the fire of hell
- 5) One will be under the shade of his own charity on the Day of Judgement
- 6) Cure for illnesses
- 7) Protection from calamities
- 8) Getting reality of virtues
- 9) Deserves the prayers of the Angels daily
- 10) Blessings in wealth
- 11) One will enter *Jannah* through the door of *Sadaqah*
- 12) Contentment of the heart
- 13) Will be under the shade of Allāh's throne on the Day of Judgement



¹ Sahih Bukhari: 1/159

² Sunan Tirmidhi: 1/261

³ Sunan Tirmidhi: 1/260

54) Responding to evil with kindness

From the deeds that lead a person to *Jannah* is to forgive the people who wrong you and treat them with kindness.

It is indeed very difficult to treat someone nicely if they have wronged you. Whenever someone is rude or unjust towards us, we begin planning how to take revenge on that person immediately. The act of responding with kindness is indeed heavy on the soul but its reward is *Jannah*.

Now it is up to us whether we want revenge or *Jannah*.

Allāh ﷻ says:

وَيَذَرُوْنَ بِالْحَسَنَةِ السَّيِّئَةَ اُولَٰئِكَ هُمْ عَقِبَى الدَّارِ.

“And respond to evil with good. It is they who will have the ultimate abode”.¹

Another verse states:

ادْفَعْ بِالَّتِي هِيَ اَحْسَنُ السَّيِّئَةِ.

“Respond to evil with what is best”.²

By doing good to others and responding to evil with good, a person's respect in the society also increases and other people then try to adopt it, which is very important for the development of a good society.



55) Having a reassured soul (Al-Nafs al-Mutma'innah)

A reassured soul is a soul that has reached a state of serenity. It is a soul which encompasses contentment, tranquillity, and peace. The peace in this context refers to the soul being safe from committing sins and desiring such sins. It has no unlawful desires. Nevertheless, while the soul may have desires which is only natural, but the desires are only for good deeds.

¹ Surah al-Ra'd: 22

² Surah al-Mu'minoon: 96

Allāh ﷻ states:

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّتِي.

*“O reassured soul, Return to your Lord, well pleased (with Him) and well pleasing (to Him). So, join My servants, and enter My Paradise”.*¹

Such a soul is always attentive to Allāh ﷻ, spends every moment of its life to please Allāh ﷻ and is always content with the decree of Allāh ﷻ.



56) To treat one's sisters in a good manner

Treating one's sisters in a kind and good manner is another way a person can enter *Jannah*. Below are a few *Ahadith* that explain the reward of a person who treats his sisters well.

(1) عن انس رضي الله عنه ان النبي ﷺ قال: من عال ابنتين او ثلاثا او اخنتين او ثلاثا حتى يبن او يموت عنهن كنت انا و هو فى الجنة كهاتين و اشار باصبعه الوسطى والى تليها.

Anas رضي الله عنه narrated that the Prophet ﷺ said: Whoever looks after two or three daughters, or two or three sisters until they get older (and get married) or until he himself dies, then I and he shall be in Paradise like these two. And he indicated with his fingers, meaning his index and his middle finger.²

(2) عن ابى سعيد الخدرى رضي الله عنه قال قال رسول الله ﷺ : من كان له ثلاث بنات او ثلاث اخوات او ابنتان او اختان فاحسن صحبتهم واتقى الله فيهن فله الجنة.

Abu Sa'eed al-Khudri رضي الله عنه narrated that the Prophet ﷺ said: Whoever has three daughters or three sisters, or two daughters or two sisters, keeps good company with them and fears Allāh ﷻ regarding them, then *Jannah* is for him.³

لَا يَكُونُ لِأَحَدٍ ثَلَاثُ بَنَاتٍ، أَوْ ثَلَاثُ أَخَوَاتٍ، فَيُحْسِنُ إِلَيْهِنَّ، إِلَّا دَخَلَ الْجَنَّةَ.

¹ Surah al-Fajr: 27-30

² Musnad Ahmad: 19/480-481

³ Sunan Tirmidhi: 2/455

No one has three daughters or three sisters and is good to them but that he will enter the Garden. ¹



57) Purifying the soul (Tazkiyah Nafs)

Tazkiyah Nafs refers to purifying the soul from all vices. This refers to purifying the soul from all evil. The purification of the soul was an objective of all previously sent Prophets. This is extremely important and is a pathway to teaching the book and teaching wisdom which are the third and fourth objectives.

The importance of *Tazkiah Nafs* from the Qur’ān:

1) In *Surah al-Shams*, Allāh ﷻ takes oath for purifying the soul with eleven great things:

وَالشَّمْسُ وَضُحَاهَا وَالْقَمَرُ إِذَا تَلَاهَا وَالنَّهَارُ إِذَا جَلَّاهَا وَاللَّيْلُ إِذَا يَغْشَاهَا وَالسَّمَاءَ وَمَا بَنَاهَا وَالْأَرْضَ وَمَا طَحَاهَا وَنَفْسٍ وَمَا سَوَّاهَا فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا.

“By the Sun and its Brightness. By the Moon when it follows it (reflects the Sun's light). By the day when it unfolds its glory. By the night when it enshrouds it. By the heaven and He Who made it. By the Earth and He Who spread it. And by the soul and He Who perfected it. Then inspired it to understand what is wrong and (what is) right for it. Indeed he succeeds who purifies it. And indeed he fails who corrupts it”. ²

Allāh ﷻ takes oath of eleven great things then mentions the importance of the purification of the soul. This shows how important it is to purify one’s soul.

2) Similarly, when Allāh ﷻ sent Musa عليه السلام to Fir’aun to advise him, he said:

فَقُلْ هَلْ لَكَ إِلَهٌ إِلَّا أَن تَرْكَبِي.

“And say to him, would you [be willing to] purify yourself”. ³

¹ Musnad Ahmad: 17/476

² Surah al-Shams: 1-10

³ Surah al-Naazi’aat: 18

So the first advise that he gave him was not that of the oneness of Allāh ﷻ, rather it was about purifying himself as his soul was extremely corrupt. So, Fir'aun was first advised to purify his soul, and then:

وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ.

*“And let me guide you to your Lord so you would fear [Him]”.*¹

This tells us that the one who purifies his soul can attain the fear of Allāh ﷻ.

3) In another verse, Allāh ﷻ states:

قَدْ أَفْلَحَ مَنْ تَزَكَّى.

*“He has certainly succeeded who purifies himself”.*²

The one who has purified himself will enter Paradise.

4) Additionally, Allāh ﷻ mentions in another verse:

مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ.

*“Allāh does not intend to make difficulty for you, but He intends to purify you”.*³

This verse tells us that Allāh ﷻ does not intend to make rulings upon us difficult, rather He wants to purify us.

5) One of the attributes of a believer is that he purifies himself, as Allāh ﷻ states:

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ.

*“And they who are observant of Zakah”.*⁴

The word *Zakah* in this verse also refers to *Tazkiyah* according to some scholars.

¹ Surah al-Naazi'aat: 19

² Surah al-A'laa: 14

³ Surah al-Maaidah: 6

⁴ Surah Al- Mu'minoon:4

Ibn Katheer, under the interpretation of this verse, writes:

وقد يحتمل أن يكون المراد بالزكاة هاهنا: زكاة النفس من الشرك والدنس.

It could be that what is meant here by *Zakah* is purification of the soul from *Shirk* and filth.

6) Whoever is favoured by Allāh ﷻ is purified as Allāh ﷻ mentions in *Surah al-Nur*:

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ.

*“Had it not been for Allāh’s Grace and Mercy upon you, none of you would have ever been purified. But Allāh purifies whoever He wills. And Allāh is All-Hearing, All-Knowing.”*¹

7) A person whose soul is purified in this world, the road to *Jannah* becomes easier for him:

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى - جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا - وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى.

*“But whoever comes to Him as a believer, having done good, they will have the highest ranks. the Gardens of Eternity, under which rivers flow, where they will stay forever. That is the reward of those who purify themselves”.*²

The way to purify one’s souls:

- 1) To keep a correct Aqeedah (Belief in the oneness of Allāh)
- 2) To avoid acts which affect our Imaan
- 3) To establish the prayers with punctuality
- 4) Paying Zakaat
- 5) Fasting in the month of Ramadan
- 6) Performing Hajj
- 7) Remembering Allāh ﷻ
- 8) Recitation of the Holy Qur’ān
- 9) Fulfilling the rights of Allāh ﷻ
- 10) Fulfilling the rights of human beings
- 11) Being in the company of good people

¹ Surah al-Nur: 21

² Surah Taha: 75-76

12) Establishing the ties of kinship

At the same time, we need to refrain from those things which Allāh ﷻ has prohibited us from:

- 1) Not fulfilling the rights of others
- 2) Telling lies
- 3) Backbiting
- 4) Jealousy
- 5) Enmity
- 6) Not protecting the eyes from evil
- 7) Staying away from bad company
- 8) Not eating Haraam
- 9) Not committing any injustice
- 10) Destroying the ties of kinship



58) Being attached to the Mosques

Being physically and spiritually attached to Mosques is another way a person can enter *Jannah*. A few *Ahadith* are listed below:

(1) عن أبي الدرداء رضي الله عنه قال: قال ﷺ: الْمَسْجِدُ بَيْتٌ كُلِّ تَقِيٍّ وَقَدْ ضَمِنَ اللَّهُ ﷻ لِمَنْ كَانَ الْمَسَاجِدَ بِيُوتِهِ الرُّوحَ وَالرَّحْمَةَ وَالْجُوزَ عَلَى الصِّرَاطِ.

Abu Dardaa' رضي الله عنه narrated that the Prophet ﷺ said: The mosque is the home of every righteous believer. Allāh ﷻ has guaranteed comfort and gratification to those who take the mosques as their homes, and safe passage over the bridge of Hell. ¹

(2) عن أبي هريرة رضي الله عنه قال: قال ﷺ: مَنْ عَدَا إِلَى الْمَسْجِدِ أَوْ رَاحَ أَعَدَّ اللَّهُ لَهُ نُزُلَةً مِنَ الْجَنَّةِ كُلَّمَا عَدَا أَوْ رَاحَ.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: He who went towards the mosque in the morning or evening, Allāh would arrange a feast for him morning or evening in Paradise. ²

¹ Al-Mu'jam al-Kabeer li al-Tabarani: 6/255

² Sahih Bukhari: 1/159

(3) عن أبي أمامة رضي الله عنه أن رسول الله ﷺ قال: ثَلَاثَةٌ كُلُّهُمْ ضَامِنٌ عَلَى اللَّهِ ﷻ رَجُلٌ خَرَجَ غَارِبًا فِي سَبِيلِ اللَّهِ فَهُوَ ضَامِنٌ عَلَى اللَّهِ حَتَّى يَتَوَفَّاهُ فَيُدْخِلَهُ الْجَنَّةَ أَوْ يَرْدَّهُ بِمَا نَالَ مِنْ أَجْرِ وَعَنِيْمَةٍ وَرَجُلٌ رَاحَ إِلَى الْمَسْجِدِ فَهُوَ ضَامِنٌ عَلَى اللَّهِ حَتَّى يَتَوَفَّاهُ فَيُدْخِلَهُ الْجَنَّةَ أَوْ يَرْدَّهُ بِمَا نَالَ مِنْ أَجْرِ وَعَنِيْمَةٍ وَرَجُلٌ دَخَلَ بَيْتَهُ بِسَلَامٍ فَهُوَ ضَامِنٌ عَلَى اللَّهِ.

Abu Umamah رضي الله عنه narrated that the Prophet ﷺ said: There are three persons who are in the security of Allāh, the Exalted. A man who goes out on an expedition to fight in the path of Allāh, the Exalted, is in the security of Allāh, until He takes him unto Him (i.e., he dies) and brings him into Paradise or brings him (alive) with reward and booty he obtains and a man who goes to the mosque is in the security of Allāh, until He takes him unto Him (i.e., he dies), and He brings him into Paradise or brings him with reward and spoils he obtains; and a man who enters his house after giving salutation is in the security of Allāh, the Exalted. ¹



59) Migration for the sake of Allāh ﷻ

To leave everything and migrate somewhere else is not an easy task. However, a migration for the sake of Allāh ﷻ leads to *Jannah*. At times, a person is required to leave his relatives, friends and business to migrate to another country. When migration became obligatory, the companions of the Prophet ﷺ sacrificed everything they had and migrated with the Prophet ﷺ. In return for their sacrifice, Allāh ﷻ gave them glad tidings of *Jannah*:

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ - يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَوَسْوَائٍ وَجَنَّاتٍ هُمْ فِيهَا نَعِيمٌ مُقِيمٌ - خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ.

“Those who have believed, emigrated, and strived in the cause of Allāh with their wealth and their lives are greater in rank in the sight of Allāh. It is they who will triumph. Their Lord gives them good news of His mercy, pleasure, and Gardens with everlasting bliss, to stay there for ever and ever. Surely with Allāh is a great reward”. ²

¹ Sunan Abi Dawood: 1/359-360

² Surah al-Tawbah: 20-22

Qur'ānic verses:

(1) إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ.

“Surely those who have believed, emigrated, and struggled in the Way of Allāh—they can hope for Allāh’s mercy. And Allāh is All-Forgiving, Most Merciful”.¹

(2) وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۚ هُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ.

“Those who believed, migrated, and struggled in the cause of Allāh, and those who gave them shelter and help, they are the true believers. They will have forgiveness and an honourable provision”.²

(3) وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنَبْوِّتَنَّهُمْ فِي الدُّنْيَا حَسَنَةً ۚ وَلَآجِرُ الْآخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا يَعْلَمُونَ .

“As for those who emigrated in (the cause of) Allāh after being persecuted, we will surely bless them with a good home in this world. But the reward of the Hereafter is far better, if only they knew”.³

(4) وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَبِزْنُهُمْ اللَّهُ رِزْقًا حَسَنًا ۚ وَإِنَّ اللَّهَ هُوَ خَيْرُ الرَّازِقِينَ.

“As for those who emigrate in the cause of Allāh and then are martyred or die, Allāh will indeed grant them a good provision. Surely Allāh is the Best Provider”.⁴

From the above-mentioned verses, the following virtues of Hijrah (migration) are evident:

- 1) Attaining the mercy of Allāh ﷻ
- 2) Glad tidings of Jannah
- 3) Forgiveness
- 4) Attaining the pleasure of Allāh ﷻ
- 5) Being a true believer
- 6) An excellent abode in this world
- 7) Good provision



¹ Surah al-Baqarah: 218

² Surah al-Anfaal: 74

³ Surah al-Nahl: 41

⁴ Surah al-Hajj: 58

60) One who is martyred for the sake of Allāh ﷻ

A person who sacrifices himself for the sake of Allāh ﷻ will enter *Jannah*, as Allāh ﷻ states:

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ هُمْ الْجَنَّةَ. يَفْتَاتُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ.

*“Allāh has indeed purchased from the believers their lives and wealth in exchange for Paradise. They fight in the cause of Allāh and kill or are killed”.*¹

A *Shaheed* (martyr) is a person who fights for the sake of Allāh ﷻ and to exalt the words of Allāh without any worldly purpose. Such people are well and truly alive even after their deaths, as Allāh ﷻ says:

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۚ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ.

*“Never say that those martyred in the cause of Allāh are dead—in fact, they are alive! But you do not perceive it”.*²

Another verse asserts:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ.

*“Never think of those martyred in the cause of Allāh as dead. In fact, they are alive with their Lord, well provided for”.*³

Definition of *Shaheed*:

Hafiz Ibn Hajr Al-‘Asqalani writes in his book, ‘Fathul Baari,’ the reasons why a person who dies in the path of Allāh ﷻ is called a *Shaheed*:

- 1) Because there is a witness to his martyrdom.
- 2) Ibn Anbari said: Because Allāh ﷻ and His Angels testify that such a person will enter *Jannah*.
- 3) Because at the time of his death, he sees the rewards that have been prepared for him.

¹ Surah al-Tawbah: 111

² Surah al-Baqarah: 154

³ Surah Aal-‘Imran: 169

- 4) Because he has been given a testimony for being free from the fire of hell.
- 5) Nadr bin Shumail says: Because the martyrs are alive, and their souls are witnesses.
- 6) Because at the time of his death, the angels of mercy arrive.
- 7) Because on the Day of Resurrection, he will be the witness of the preaching of the Messengers.
- 8) Because the Angels testify to his good end (death).
- 9) Because he followed the ways of the Prophets and they will testify to that.
- 10) Because Allāh ﷻ will testify to his sincerity.
- 11) Because he witnesses the Angels at the time of his death.
- 12) Because he witnesses the *Malakut* (realm of dominion) at the time of his death.

A Shaheed is given glad tidings of the highest level of Jannah:

روى أنس بن مالك رضي الله عنه أن أمّ الربيع بنت البراء، وهي أمّ حارثة بن سراقه، أتت النبي ﷺ فقالت: (يا نبي الله، ألا تُخبرني عن حارثة، وكان قُتل يوم بدر، أصابه سهم غرِبَ فلان كان في الجنة صبراً، وإن كان غير ذلك، اجتهدت عليه في البكاء؟ قال: يا أمّ حارثة إنها جناناً في الجنة، وإن ابتك أصاب الفردوس الأعلى).

Umm Ar-Rubai'y'i bint Al-Bara', who was the mother of Harithah bin Suraqah, came to the Prophet ﷺ and said: O Messenger of Allāh! Will you not tell me about Harithah? (He was killed in the battle of Badr). If he is in Jannah, I shall show endurance, but if he has met another fate, I may exert myself in weeping for him. He ﷺ replied: O mother of Harithah, in the gardens of Jannah there are many ranks, and your son has attained Al-Firdaus, the highest.¹

عَنِ الْمُقَدَّامِ بْنِ مَعْدِيكَرِبٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: لِلشَّهِيدِ عِنْدَ اللَّهِ سِتُّ خِصَالٍ يُغْفَرُ لَهُ فِي أَوَّلِ دَفْعَةٍ مِنْ دَمِهِ وَيُرَى مَقْعَدُهُ مِنَ الْجَنَّةِ وَمَجَارٌ مِنْ عَذَابِ الْقَبْرِ وَيَأْمَنُ مِنَ الْقَرْعِ الْأَكْبَرِ وَيَحُلِّي حُلَّةَ الْإِيمَانِ وَيَرْوُجُ مِنَ الْحُورِ الْعِينِ وَيُسْقَى فِي سَبْعِينَ إِنْسَانًا مِنْ أَقَارِبِهِ

¹ Sahih Bukhari: 1/500

Al-Miqdam bin Ma'dikarab ؓ narrated that the Prophet ﷺ said: The martyr has six things (in store) with Allāh: He is forgiven from the first drop of his blood that is shed; he is shown his place in Paradise; he is spared the torment of the grave; he is kept safe from the Great Fright; he is adorned with a garment of faith; he is married to (wives) from among the wide-eyed Hoors; and he is permitted to intercede for seventy of his relatives. ¹

A *Shaheed* is given the following glad tidings:

- Allāh ﷻ guarantees *Jannah* for a *Shaheed*.
- He will be blessed with bounties he has never seen before.
- He will be with the Angels that are beloved to Allāh ﷻ.
- The *Shuhadaa'* (martyrs) are alive and are being looked after by Allāh ﷻ.
- All the sins of a *Shaheed* are forgiven except a debt he owed to someone.
- The *Shuhadaa'* will be with the Prophets, *Siddiqeen* (truthful people) and *Saliheen* (righteous people).
- He will be safe from the punishment of the grave.
- He will be married to the maidens of *Jannah*.
- He will be safe from the fears of the Day of Resurrection.
- A crown of sapphire will be placed on the head of a *Shaheed*.
- He will be able to intercede on behalf of 70 members of his family.



61) Spending in the path of Allāh ﷻ during times of happiness and sorrow

Another extremely rewarding deed which takes a person to *Jannah* is to spend in Allāh's path all the time irrespective of one's situation. When a person is wealthy, he spends freely in the path of Allāh ﷻ however, if his wealth is limited, he tends to keep the money for himself and does not spend in the path of Allāh ﷻ. A wise person is he who spends in Allāh's way during times of wealthiness and times of poverty as Allāh ﷻ will reward him abundantly. Allāh ﷻ states:

¹ Sunan Tirmidhi: 1/428

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ - الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ.

*“And hasten towards forgiveness from your Lord and a Paradise as vast as the heavens and the earth, prepared for those mindful (of Allāh). (They are) those who donate in prosperity and adversity, control their anger, and pardon others. And Allāh loves the good-doers”.*¹

In these verses, Allāh ﷻ mentions the reward of those who spend in His path in prosperity and adversity. The ultimate reward is *Jannah*.



62) One who suppresses his anger

A person who is able to control his anger will be amongst those who will enter *Jannah*. At times, people get angry and do things which they regret or say things which they regret later. A wise person is he who is able to control his anger. Such a person is promised *Jannah*, as Allāh ﷻ states:

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ - الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ.

*“And hasten towards forgiveness from your Lord and a Paradise as vast as the heavens and the earth, prepared for those mindful (of Allāh). (They are) those who donate in prosperity and adversity, control their anger, and pardon others. And Allāh loves the good-doers”.*²

In another verse, Allāh ﷻ states:

وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْأَمْرِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ.

*“And those who avoid the major sins and immoralities, and when they are angry, they forgive”.*³

¹ Surah Aal-‘Imran: 133-134

² Surah Aal-‘Imran: 133-134

³ Surah al-Shuraa: 37

Generally, once a person's anger has subsided, he tends to forgive others. However, in the above verse, Allāh ﷻ mentions an attribute of a true believer is that he forgives during the time of anger; not when the anger has subsided. This is indeed a very difficult task but, at the same time, the reward is great. Only those who have great courage and high spirits are the ones who have compassion towards those who oppress them.

Ahadith:

(1) قال أبو ذر رضي الله عنه: أن رسول الله ﷺ قال لنا: إذا غضب أحدكم وهو قائم فليجلس، فإن ذهب عنه الغضب وإلا فليضطجع.

Abu Dharr رضي الله عنه narrated that the Prophet ﷺ said: When one of you becomes angry while standing, he should sit down. If the anger leaves him, well and good; otherwise, he should lie down. ¹

(2) قال رسول الله ﷺ: إن الغضب من الشيطان، وإن الشيطان خلق من النار وإنما تطفأ النار بالماء فإذا غضب أحدكم فليتوضأ.

The Prophet ﷺ said: Anger comes from the devil, the devil was created of fire, and fire is extinguished only with water; so, when one of you becomes angry, he should perform ablution. ²

(3) عن أبي هريرة رضي الله عنه في قوله تعالى: أن النبي ﷺ قال: من كظم غيظاً وهو يقدر على إنفاذه ملأه الله أمناً وإيماناً.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: Whoever suppresses his rage, while he is able to exact it, he will be clothed by Allāh with the robe of honour. ³

(4) عَنْ سَهْلِ بْنِ مَعَاذٍ بْنِ أَنَسٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ كَظَمَ غَيْظًا وَهُوَ يَقْدِرُ عَلَى أَنْ يُنْفِذَهُ دَعَاهُ اللَّهُ عَلَى رُءُوسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ حَتَّى يُخْرِجَهُ فِي أَيِّ الْحُورِ شَاءَ.

Sahl bin Mu'adh bin Anas رضي الله عنه narrated from his father that the Prophet ﷺ said: Whoever suppresses his rage, while he is able to exact it, Allāh will call him before the heads of creation [on the Day of Judgement] so that he can choose whichever of the Hur he wishes. ⁴



¹ Sunan Abi Dawood: 2/316

² Sunan Abi Dawood: 2/316

³ Jami' al-Bayan: 6/59

⁴ Sunan Abi Dawood: 2/316

63) One who forgives

Forgiving a person who was unjust towards you is another reason to be admitted to *Jannah*. A person may have the capability to seek revenge, however, he opts to forgive. This is an act which is beloved to Allāh ﷻ as forgiveness is one of His attributes and He wants His servants to also be forgiving.

A few verses pertaining to the topic:

(1) خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ.

*“Be gracious, enjoin what is right, and turn away from those who act ignorantly”.*¹

(2) وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ.

*“And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So, pardon them”.*²

(3) وَ جَزَاءُ سَيِّئَةٍ سَيِّئَةً مِثْلُهَا—فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ.

*“And the retribution for an evil act is an evil one like it, but whoever pardons and makes reconciliation – his reward is [due] from Allāh. Indeed, He does not like wrongdoers”.*³

(4) فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ.

*“So, turn aside from them and say, Peace. But they are going to know”.*⁴

(5) إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا.

*“If [instead] you show [some] good or conceal it or pardon an offense – indeed, Allāh is ever Pardoning and Competent”.*⁵

(6) وَ لِمَنْ صَبَرَ وَ عَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ.

*“And whoever is patient and forgives – indeed, that is of the matters [worthy] of resolve”.*⁶

¹ Surah al-A'raaf: 199

² Surah Aal-'Imran: 159

³ Surah al-Shuraa: 40

⁴ Surah al-Zukhruf: 89

⁵ Surah al-Nisaa': 149

⁶ Surah al-Shuraa: 43

(7) وَ لِيَعْفُوا وَ لِيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ.

“And let them pardon and overlook. Would you not like that Allāh should forgive you? And Allāh is Forgiving and Merciful”.¹

Ahadith:

(1) عَنْ أَبِي أُمَامَةَ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: أَنَا زَعِيمٌ بَيْنَتٍ فِي رِضَى الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ وَإِنْ كَانَ مُحِقًّا وَبَيْنَتٍ فِي وَسْطِ الْجَنَّةِ لِمَنْ تَرَكَ الْكَذِبَ وَإِنْ كَانَ مَارِحًا وَبَيْنَتٍ فِي أَعْلَى الْجَنَّةِ لِمَنْ حَسَّنَ خُلُقَهُ.

Abu Umamah رضي الله عنه narrated that the Prophet ﷺ said: The Prophet ﷺ said: I guarantee a house in the surroundings of Paradise for a man who avoids quarrelling even if he were in the right, a house in the middle of Paradise for a man who avoids lying even if he were joking, and a house in the upper part of Paradise for a man who made his character good.²

(2) عَنْ أَبِي هُرَيْرَةَ رضي الله عنه: أَنَّ النَّبِيَّ ﷺ قَالَ: مَا تَقَصَّصْتُ صَدَقَةً مِنْ مَالٍ وَمَا رَأَى اللَّهُ عَبْدًا يَعْمُرُ إِلَّا عَزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: Sadaqah does not decrease property and Allāh increases the honour of him who forgives and no one will humble himself for Allāh's sake except that Allāh raises his status.³

(3) قَالَ النَّبِيُّ ﷺ لِزُعَمَاءِ قُرَيْشٍ الَّذِينَ آذَوْهُ، وَقَتَلُوا أَصْحَابَهُ، وَأَخْرَجُوهُ مِنْ بَلَدِهِ: اذْهَبُوا فَأَنْتُمْ الطُّلَقَاءُ.

The Prophet ﷺ said to the leaders of Quraysh who harmed him, killed his companions and drove them out of their land: Go! You are all free.⁴

(4) عَنْ ابْنِ مَسْعُودٍ رضي الله عنه: قَالَ: كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ يَحْكِي نَبِيًّا مِنَ الْأَنْبِيَاءِ ضَرَبَهُ قَوْمُهُ فَأَذْمَوْهُ، وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ.

Narrated `Abdullah: As if I saw the Prophet ﷺ talking about one of the prophets whose nation had beaten him and caused him to bleed, while he was cleaning the blood off his face and saying, O Allāh! Forgive my nation, for they have no knowledge.⁵

¹ Surah al-Noor: 22

² Sunan Abi Dawood: 2/318

³ Sahih Muslim: 2/325

⁴ Seerah ibn Hisham: 4/54-55

⁵ Sahih Muslim: 2/117

(5) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ وَهُوَ عَلَى الْمِنْبَرِ: ازْهَبُوا تُرْجَمُوا وَاغْفِرُوا يَغْفِرَ اللَّهُ لَكُمْ.

Abdullah bin ‘Amr bin al-‘Aas رضى الله عنهما narrated that the Prophet ﷺ said: Show mercy and you will be shown mercy. Forgive and Allāh will forgive you. ¹

Benefits of being forgiving:

- 1) Admission to *Jannah*
- 2) A great reward from Allāh ﷻ
- 3) Attain the forgiveness of Allāh ﷻ
- 4) Sign of being from the *أولو العزم* (possessors of constancy)
- 5) Allāh ﷻ increases the honour of a forgiving person
- 6) Hatred and resentment are removed from the heart
- 7) Forgiveness puts the heart at ease
- 8) Love is born in the heart of others



64) One who repents from sins

In *Surah Aal ‘Imran*, Allāh ﷻ promises *Jannah* for the righteous people who possess many qualities amongst which is to repent immediately after sinning. Such people are forgiven by Allāh ﷻ and admitted to *Jannah*.

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ.

“And those who, when they commit an immorality or wrong themselves [by transgression], remember Allāh and seek forgiveness for their sins – and who can forgive sins except Allāh? – and [who] do not persist in what they have done while they know”. ²

¹ Musnad Ahmad: 11/619

² Surah Aa;-'Imran: 135

Qur’ānic verses pertaining to *Istighfar*:

(1) **وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ.**

*“And ask forgiveness of Allāh. Indeed, Allāh is Forgiving and Merciful”.*¹

(2) **وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ.**

*“And [saying], “Seek forgiveness of your Lord and repent to Him”.*²

(3) **وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا.**

*“And whoever does a wrong or wrongs himself but then seeks forgiveness of Allāh will find Allāh Forgiving and Merciful”.*³

(4) **لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ.**

*“Why do you not seek forgiveness of Allāh that you may receive mercy?”.*⁴

(5) **وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَى أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ.**

*“And [saying], Seek forgiveness of your Lord and repent to Him, [and] He will let you enjoy a good provision for a specified term and give every doer of favour his favour [i.e., reward]”.*⁵

(6) **فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا - يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا - وَضِدُّكُمْ بَأْمَوَالٍ وَبَنِينَ وَجَعَلَ لَكُمْ جَنَّاتٍ وَجَعَلَ لَكُمْ أَنْهَارًا.**

*“And I said, Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver. He will send [rain from] the sky upon you in [continuing] showers and give you increase in wealth and children and provide for you gardens and provide for you rivers”.*⁶

A man once came to al-Hasan al-Basri and complained to him that the sky does not shower us with rain - He replied to the man: Seek

¹ Surah al-Baqarah: 199

² Surah Hud: 3

³ Surah al-Nisaa’: 110

⁴ Sunra al-Naml: 64

⁵ Surah Hud: 3

⁶ Surah Nuh: 10-12

Allāh's forgiveness. Then another person came to him and said: I complain of poverty, Hasan al-Basri replied: Seek Allāh's forgiveness. Then another person came to him and complained, my wife is barren; she cannot bear children. Al-Hasan al-Basri yet again replied to this person: Seek Allāh's forgiveness. The people who were present asked al-Hasan: Every time a person came to you complaining, you instructed them to only seek Allāh's forgiveness? He, Hasan al-Basri, replied: Have you not read the statement of Allāh? Ask forgiveness of your Lord. Truly He is Oft-Forgiving. He will send rain to you in abundance; increase you in wealth and children; grant you gardens and bestow on you, rivers. [Surah Nuh:10-12].¹

(7) وَيَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدَّكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ.

*“And O my people, ask forgiveness of your Lord and then repent to Him. He will send [rain from] the sky upon you in showers and increase you in strength [added] to your strength. And do not turn away, [being] criminals”.*²

(8) وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ.

*“But Allāh would not punish them while you, [O Muhammad], are among them, and Allāh would not punish them while they seek forgiveness”.*³

Ahadith:

(1) قال أبو هريرة رضي الله عنه سمعت رسول الله ﷺ يقول: والله إنى لأستغفر الله وأتوب إليه في اليوم أكثر من سبعين مرة.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: By Allāh, I seek the forgiveness of Allāh, and repent to Him more than seventy times in a day.⁴

(2) وعن ابن عباس رضي الله عنهما قال: قال رسول الله ﷺ: من لزم الاستغفار، جعل الله له من كل ضيق مخرجاً ومن كل هم فرجاً، ورزقه من حيث لا يحتسب.

¹ Tafseer Ruh al-Ma'ani: 29/72-73

² Surah Hud: 52

³ Surah al-Anfaal: 33

⁴ Sahih Bukhari: 2/46

Ibn Abbas رضي الله عنهما narrated that the Prophet ﷺ said: If anyone constantly seeks pardon (from Allāh), Allāh will appoint for him a way out of every distress and a relief from every anxiety, and will provide sustenance for him from where he expects not. ¹

(3) عن عبد الله بن بسر رضي الله عنه قال: قال رسول الله ﷺ: طوبى لمن وجد في صحيفته استغفاراً.

Abdullah bin bisr رضي الله عنه narrated that the Prophet ﷺ said: Glad tidings to those who find a lot of seeking forgiveness in the record of their deeds. ²

(4) عن الزبير رضي الله عنه أن رسول الله ﷺ قال: من أحب أن تسره صحيفته فليكثر فيها من الاستغفار.

Zubair رضي الله عنه narrated that the Prophet ﷺ said: Whoever wishes to be pleased by his book of deeds should seek forgiveness abundantly. ³

عن أنس بن مالك رضي الله عنه قال: سمعت رسول الله ﷺ يقول: قال الله تبارك وتعالى: يا ابن آدم إنك ماعدوتي ورجوتني غفرت لك على ما كان فيك ولا أبالي، يا ابن آدم لو بلغت ذنوبك عنان السماء ثم استغفرتني غفرت لك، ولا أبالي، يا ابن آدم إنك لو أتيتني بقراب الأرض خطايا ثم لقيتني لا تشرك بي شيئاً لأتيتك بقرابها مغفرة.

Anas bin Malik رضي الله عنه narrated that the Prophet ﷺ said: Allāh, the Exalted, has said: O son of Adam! I forgive you as long as you pray to Me and hope for My forgiveness, whatever sins you have committed. O son of Adam, I do not care if your sins reach the height of the heaven, then you ask for My forgiveness, I would forgive you. O son of Adam, if you come to Me with an earth load of sins, and meet Me associating nothing to Me, I would match it with an earth load of forgiveness. ⁴

The benefits of *Istighfaar*:

- 1) Through *Istighfaar*, Allāh ﷻ sends down rain.
- 2) *Istighfaar* is a means to acquiring children and wealth.
- 3) It becomes easier to become obedient and sustenance becomes easier to obtain.
- 4) The one who does *Istighfaar* thinks little of this world.

¹ Sunan Ibn Majah: 406

² Sunan Ibn Majah: 406

³ Al-Mu'jam Al-Waseet: 1/256

⁴ Sunan Tirmidhi: 2/670

- 5) Through *Istighfaar*, the *Shaytaan* runs away.
- 6) A person tastes the sweetness of *Iman* and obedience.
- 7) Attain the love of Allāh ﷻ.
- 8) Increases *Iman*.
- 9) *Rizq* is acquired easily and grief and harm is removed.
- 10) Allāh ﷻ is pleased with the person who seeks His forgiveness and accepts his repentance.
- 11) When the angel of death approaches a person who asked for Allāh's forgiveness, he gives him glad tidings from his Lord.
- 12) On the Day of Judgment, he will be under the shade of Allāh's thrones.
- 13) A person stays away from all different types of bad habits.
- 14) The Angels that are holding the throne make Dua for a person who seeks Allāh's forgiveness.



65) Trust in Allāh ﷻ (Tawakkul)

Those who place their trust in Allāh ﷻ will also enter *Jannah*, as He ﷻ promises:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَ جِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَحْمَةٍ يُتَوَكَّلُونَ ۚ
الَّذِينَ يُعِيمُونَ الصَّلَاةَ وَ مِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۚ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۚ لَّهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَ مَغْفِرَةٌ وَ
رِزْقٌ كَرِيمٌ.

“The believers are only those who, when Allāh is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely. The ones who establish prayer, and from what We have provided them, they spend. Those are the believers, truly. For them are degrees [of high position] with their Lord and forgiveness and noble provision”.¹

Tawakkul is to place firm trust in Allāh ﷻ and to believe that all benefits and losses are from Allāh ﷻ only. Without His will, no leaf falls from a tree and everything—small or big- is dependent on Allāh ﷻ. When a person falls ill, he takes medicines that will cure him

¹ Surah al-Anfaal: 2-4

however, with this, one must believe that, ultimately, it is Allāh ﷻ who will cure him.

Qur'ānic verses:

There are many verses in the Qur'ān where Allāh ﷻ states the benefits of placing our trust in Him as well as its reward. Below are a few verses:

(1) إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ.

“Indeed, Allāh loves those who rely [upon Him]”.¹

(2) فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ.

“And when you have decided, then rely upon Allāh”.²

(3) وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ.

“And rely upon the Ever-Living who does not die, and exalt [Allāh] with His praise”.³

(4) وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا.

“And rely upon Allāh. And sufficient is Allāh as Disposer of affairs”.⁴

(5) وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ.

“And whoever relies upon Allāh – then He is sufficient for him”.⁵

(6) فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.

“But if they turn away, [O Muhammad], say, "Sufficient for me is Allāh; there is no deity except Him. On Him I have relied, and He is the Lord of the Great Throne”.⁶

(7) وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

“And upon Allāh let the believers rely”.⁷

¹ Surah Aal-'Imran: 159

² Surah Aal-'Imran: 159

³ Surah al-Furqaan: 58

⁴ Surah al-Nisaa': 81

⁵ Surah al-Talaq: 3

⁶ Surah al-Tawbah: 129

⁷ Surah Ibrahim: 11

Ahadith:

(1) عن عمر رضي الله عنه مرفوعاً: لو أنكم تتوكلون على الله حق توكله لرزقكم كما يرزق الطير، تغدو خماصاً، وتروح بطاناً.

‘Umar رضي الله عنه narrated: (The Prophet ﷺ said): If you all depend on Allāh with due reliance, He would certainly give you provision as He gives it to birds who go forth hungry in the morning and return with full belly at dusk. ¹

(2) عن أنس رضي الله عنه قال: قال رسول الله ﷺ: من قال - يعني إذا خرج من بيته - بسم الله توكلت على الله ولا حول ولا قوة إلا بالله، يقال له: هُديت ووُقيت وكُفيت. فيقول الشيطان لشيطان آخر: كيف لك برجل قد هُدي وكُفي ووُقي.

Anas رضي الله عنه narrated that the Prophet ﷺ said: Whoever says (upon leaving his house): *Bismillah, tawakkaltu 'al Allāh, wa la hawla wa la quwwata illa billah* [I begin with the Name of Allāh; I trust in Allāh; there is no altering of conditions but by the Power of Allāh], it will be said to him: You are guided, defended and protected. The devil will go far away from him. One devil will say to another: How can you deal with a man who has been guided, defended and protected. ²

(3) عن أنس بن مالك رضي الله عنه أنه قال: قال رجل: يا رسول الله! أعقلها وأتوكل، أو أطلقها وأتوكل؟

Anas رضي الله عنه narrated that a man said to the Prophet ﷺ said: O Messenger of Allāh! Shall I tie it (his camel) and rely (upon Allāh), or leave it loose and rely (upon Allāh)? He said: Tie it and rely (upon Allāh). ³

(4) عن ابن عباس رضي الله عنهما قال قال النبي ﷺ: عرضت علي الأُمم فأخذ النبي يمر معهُ الأُمّة والنبي يمر معه النفر والنبي يمر معه العشرة والنبي يمر معه الخمسة والنبي يمر وحده فنظرت فإذا سواد كثير قلت يا جبريل هؤلاء أمتي قال لا ولكن انظر إلى الأفق فنظرت فإذا سواد كثير قال هؤلاء أمتك وهؤلاء سبعون ألفاً قدامهم لا حساب عليهم ولا عذاب قلت ولم قال كانوا لا يكتون ولا يسترقون ولا يتطيرون وعلى ربهم يتوكلون فقام إليه عكاشة بن محصن فقال ادع الله أن يجعلني منهم قال اللهم اجعله منهم ثم قام إليه رجل آخر قال ادع الله أن يجعلني منهم قال سبقك بها عكاشة.

¹ Sunan Tirmidhi: 2/509

² Sunan Abi Dawood: 2/354

³ Sunan Tirmidhi: 2/530

Ibn Abbas رضى الله عنهما narrated that the Prophet ﷺ said: The people were displayed in front of me and I saw one prophet passing by with a large group of his followers, and another prophet passing by with only a small group of people, and another prophet passing by with only ten (persons), and another prophet passing by with only five (persons), and another prophet passed by alone. And then I looked and saw a large multitude of people, so I asked Jibreel: Are these people my followers? He said: No, but look towards the horizon. I looked and saw a very large multitude of people. Jibreel said: Those are your followers, and those are seventy thousand (persons) in front of them who will neither have any reckoning of their accounts nor will receive any punishment. I asked, Why? He said: For they used not to treat themselves with branding (cauterization) nor with Ruqya (get oneself treated by the recitation of some Verses of the Qur'ān) and not to see evil omen in things, and they used to put their trust (only) in their Lord. On hearing that, 'Ukasha bin Mihsan got up and said (to the Prophet): Invoke Allāh to make me one of them. The Prophet ﷺ said: O Allāh, make him one of them. Then another man got up and said (to the Prophet): Invoke Allāh to make me one of them. The Prophet ﷺ said: Ukasha has preceded you. ¹



66) To love Allāh ﷻ and His Messenger ﷺ

Every believer has the desire to go to *Jannah*. One of the many ways to enter *Jannah* is to love Allāh ﷻ and His Messenger ﷺ.

One narration states:

جاء رجل إلى النبي ﷺ يسأله عن الساعة، فقال: وماذا أعددت لها؟ قال: لا شيء، إلا أني أحب الله ورسوله ﷺ، فقال: أنت مع من أحببت.

A man came to the Prophet ﷺ and said: When would be the Last Hour? Allāh's Messenger ﷺ said: What preparation have you made for that? Thereupon he said: The love of Allāh and of His Messenger (that is my preparation for the Last Hour). Thereupon he (the Holy

¹ Sahih Muslim: 1/149

Prophet) said: You would be along with one whom you love.¹

This narration indicates that a person who loves *Rasulullah* ﷺ will enter *Jannah*.

Allāh ﷻ states:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ.

“Say, [O Muhammad], “If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allāh and His Messenger and jihad [i.e., striving] in His cause, then wait until Allāh executes His command. And Allāh does not guide the defiantly disobedient people.”²

Under this verse, Maulana Manzoor Nu'mani writes: As it is distinctly stated in these verses, the love of the Believers for Allāh, the Prophet ﷺ and the Islamic faith must be stronger than the love for all the amiable objects in the world. Without it, the pleasure of Allāh cannot be gained, nor His special guidance obtained, nor can Faith acquire perfection.

He further adds:

Once this stage is reached, it will not only be easy for anyone to observe the duties of Islam and to carry out the commands of Allāh and the Prophet, but he will also derive a pleasure even from laying down his life for the sake of Faith. Conversely, a person in whose heart the love for Allāh and His Messenger is not entrenched firmly will find it most difficult to keep to the everyday Islamic injunctions and to obey the common religious precepts. At best, it will become a routine affair, a tediously automatic procedure. Hence, it has been said that unless the love for Allāh and the Prophet governs and has the control of all other attachments and affections the true station of love cannot be attained nor its sweetness perceived.³

¹ Sahih Bukhari: 1/652

² Surah al-Tawbah: 24

³ Ma'ariful Hadith: 1/93

It is narrated in a *Hadith*:

سئل علي بن أبي طالب عليه السلام: كيف كان حُبُّكم لرسول الله ﷺ؟ قال: كان أحبُّ إلينا من أموالنا وأولادنا وآبائنا وأُمَّهاتنا، ومن الماء البارد على الظمأ.

Ali ibn Abi Talib was asked: How was your love for the Prophet ﷺ? He replied: He ﷺ was more beloved to us than our wealth, our fathers, our mothers, and cold water during extreme thirst.¹

قال عمر بن الخطاب رضي الله عنه: يا رسول الله، لَأَنْتَ أَحَبُّ إِلَيَّ مِنْ كُلِّ شَيْءٍ إِلَّا مِنْ نَفْسِي؛ فقال النبي ﷺ: لا والذي نفسي بيده، حتى أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِكَ، فقال عمر: فَإِنَّهُ الْآنَ لَأَنْتَ أَحَبُّ إِلَيَّ مِنْ نَفْسِي، فقال النبي ﷺ: الْآنَ يَا عُمَرُ.

‘Umar bin al-Khattab رضي الله عنه said: O Allāh's Messenger ﷺ! You are dearer to me than everything except my own self. The Prophet ﷺ said: No, by Him in Whose Hand my soul is, (you will not have complete faith) till I am dearer to you than your own self. Then ‘Umar said to him: However, now, by Allāh, you are dearer to me than my own self. The Prophet ﷺ said: Now, O ‘Umar, (now you are a believer).²

Ahadith:

(1) عن أنس رضي الله عنه قال ﷺ: لا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ، وَالنَّاسِ أَجْمَعِينَ.

Anas رضي الله عنه narrated that the Messenger of Allāh ﷺ said: None of you has believed until I am dearer to him than his son, his father and all the people.³

(2) عن أنس رضي الله عنه قال: قال النبي ﷺ: ثَلَاثٌ مَنْ كُنَ فِيهِ وَجَدَ بَيْنَ حِلَاوَةِ الْإِيمَانِ مِنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا وَمَنْ أَحَبَّ عَبْدًا لَا يَحِبُّهُ إِلَّا اللَّهُ وَمَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللَّهُ مِنْهُ كَمَا يَكْرَهُ أَنْ يَقْذَفَ فِي النَّارِ.

Anas رضي الله عنه narrated that the Prophet ﷺ said: There are three qualities and whoever has them, will taste the sweetness of Iman: To love Allāh and His Messenger ﷺ more than anyone else; to love a slave (of Allāh) only for (the sake of) Allāh; and to abhor returning to infidelity after Allāh has saved him from it as he would abhor to be thrown into the fire (of Hell).⁴

¹ Al-Shifaa': 497

² Sahih Bukhari: 2/511

³ Sahih Bukhari: 1/62

⁴ Sahih Bukhari: 1/63

The requirement for the love of the Messenger of Allāh:

Allāh ﷻ says:

“Say, [O Muhammad]: If you should love Allāh, then follow me, [so] Allāh will love you and forgive you your sins. And Allāh is Forgiving and Merciful.”¹



Recitation of the Qur'ān leads a person to *Jannah* as Allāh ﷻ states:

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ ۚ لِيُؤْفِقَهُمُ أَجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ.

*“Indeed, those who recite the Book of Allāh and establish prayer and spend [in His cause] out of what We have provided them, secretly and publicly, [can] expect a transaction [i.e., profit] that will never perish—That He may give them in full their rewards and increase for them of His bounty. Indeed, He is Forgiving and Appreciative”.*²

In the era of tribulations (Fitnah), many people are misguided from the fact that it is of utmost importance to recite the Qur'ān. Some

² Surah Fatir: 29-30

claim that there is no benefit in just reciting the words of the Qur'ān merely rather, it is more important to understand its meaning. If we give preference to understanding its meaning, and ignore the fact that recitation is also very important, then we will be leaving out a very important objective of the Prophet's ﷺ mission which is to recite the verses of the Qur'ān. Reciting the verses of the Qur'ān is an act of worship which is highly rewarded.

The importance of reciting the Qur'ān:

The importance of the recitation of the Holy Qur'ān can be understood through the verses wherein Allāh ﷻ mentioned the objectives and purposes of the Prophet's mission and declared 'Reciting the verses' first out of the four objectives mentioned.

Allāh ﷻ says:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ.

"Certainly did Allāh confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book [i.e., the Qur'ān] and wisdom, although they had been before in manifest error".¹

Additionally, when Ibrahim عليه السلام made a supplication to Allāh ﷻ to send a Messenger, he also pointed out four objectives out of which reciting the verses of the Qur'ān was mentioned first:

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ.

"Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them, Indeed, You are the Exalted in Might, the Wise".²

Furthermore, Allāh ﷻ states:

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ.

¹ Surah Aal-'Imran: 164

² Surah al-Baqarah: 129

“These are the verses of Allāh which We recite to you, [O Muhammad], in truth”.¹

The recitation of the Holy Qur’ān was also a practice which was beloved to the Prophet ﷺ and his companions. Additionally, Allāh ﷻ has commanded his servants to recite the Qur’ān and he has promised great reward for those who do.

Below are a few Qur’ānic verses and Ahadith that deal with the importance of reciting the Qur’ān:

(1) الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ.

“Those to whom We have given the Book recite it with its true recital. They [are the ones who] believe in it. And whoever disbelieves in it – it is they who are the losers”.²

(2) وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ.

“So when the Qur’ān is recited, then listen to it and pay attention that you may receive mercy”.³

(3) إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ.

“The believers are only those who, when Allāh is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely”.⁴

(4) أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَىٰ غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا.

“Establish prayer at the decline of the sun [from its meridian] until the darkness of the night and [also] the Qur’ān [i.e., recitation] of dawn. Indeed, the recitation of dawn is ever witnessed. And from [part of] the night, pray with it [i.e., recitation of the Qur’ān] as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station”.⁵

¹ Surah al-Baqarah: 252

² Surah al-Baqarah: 121

³ Surah al-A’raaf: 204

⁴ Surah al-Anfaal: 2

⁵ Surah al-Israa’: 78-79

(5) إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ.

“Indeed, those who recite the Book of Allāh and establish prayer and spend [in His cause] out of what We have provided them, secretly and publicly, [can] expect a transaction [i.e., profit] that will never perish”.¹

(6) اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَتَابِي تَفْشَعُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ.

“Allāh has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance [i.e., mention] of Allāh. That is the guidance of Allāh by which He guides whom He wills. And one whom Allāh sends astray – for him there is no guide”.²

(7) وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ.

“And We have certainly made the Qur’ān easy for remembrance, so is there any who will remember?”³

Ahadith:

(1) عن عائشة رضي الله عنها أن رسول الله ﷺ قال: الماهر بالقرآن مع السفر الكرام البررة، والذي يقرأ القرآن ويتتعتع فيه وهو عليه شاق له أجران.

Hazrat ‘Aaishah رضي الله عنها narrated that the Prophet ﷺ said: The one who is proficient in the recitation of the Qur’ān will be with the honorable and obedient scribes (angels) and he who recites the Qur’ān and finds it difficult to recite, doing his best to recite it in the best way possible, will have two rewards.⁴

(2) عن عبد الله بن مسعود رضي الله عنه أن رسول الله ﷺ قال: من قرأ حرفاً من كتاب الله فله به حسنة، والحسنة بعشر أمثالها، لا أقول: أ لم حرف بل ألف حرف ولام حرف وميم حرف.

Abdullah bin Mas’ood رضي الله عنه narrated that the Prophet ﷺ said: Whoever recites a letter from the Book of Allāh, he will be credited with a

¹ Surah Fatir: 29

² Surah al-Zumar: 23

³ Surah al-Qamar: 17

⁴ Sahih Muslim: 1/321

good deed, and a good deed gets a ten-fold reward. I do not say that Alif-Lam-Mim is one letter, but Alif is a letter, Lam is a letter and Mim is a letter. ¹

(3) عن أبي موسى الأشعري رضي الله عنه أن رسول الله ﷺ قال: مثل المؤمن الذي يقرأ القرآن مثل الأترجة ريحها طيب وطعمها طيب، ومثل المؤمن الذي لا يقرأ القرآن كمثل التمرة لا ریح لها وطعمها حلو، ومثل المنافق الذي يقرأ القرآن مثل الريحانة ريحها طيب وطعمها مر، مثل المنافق الذي لا يقرأ القرآن كمثل الخنزيرة ليس لها ریح وطعمها مر.

Abu Musa al-Ash‘ari رضي الله عنه narrated that the Prophet ﷺ said: A believer who recites the Qur‘ān is like a citron whose fragrance is sweet and whose taste is sweet, a believer who does not recite the Qur‘ān is like a date which has no fragrance but has a sweet taste, a hypocrite who does not recite the Qur‘ān is like the colocynth which has no fragrance and has a bitter taste, and the hypocrite who recites the Qur‘ān is like basil whose fragrance is sweet but whose taste is bitter. ²

(4) عن أبي امامة الباهلي رضي الله عنه أن رسول الله ﷺ قال: اقروا القرآن فإنه يأتي يوم القيامة شفيعاً لأصحابه.

Abu Umamah رضي الله عنه reported: I heard the Messenger of Allāh ﷺ saying: Read the Qur‘ān, for it will come as an intercessor for its reciters on the Day of Resurrection. ³

(5) عن النواس بن سمعان رضي الله عنه أن رسول الله ﷺ قال: يؤتى يوم القيامة بالقرآن وأهله الذين كانوا يعملون به في الدنيا، تقدمه سورة البقرة وآل عمران تحاجان عن صاحبهما.

Al-Nawas bin Sam‘aan رضي الله عنه narrated that the Prophet ﷺ said: The Qur‘ān and its people who applied it, will be brought on the Day of Resurrection preceded with Surat Al-Baqarah and Surat Al-Imran arguing on behalf of those who applied them. ⁴

(6) عن عثمان بن عفان رضي الله عنه أن رسول الله ﷺ قال: خيركم من تعلم القرآن وعلمه.

‘Uthmaan bin ‘Affaan رضي الله عنه narrated that the Prophet ﷺ said: The best among you is he who learns and teaches the Qur‘ān. ⁵

¹ Sunan Tirmidhi: 2/583

² Sahih Bukhari: 2/328

³ Sahih Muslim: 1/323

⁴ Sahih Muslim: 1/323

⁵ Sahih Bukhari: 2/257

(7) عن عبدالله بن عمر رضي الله عنهما أن رسول الله ﷺ قال: لا حسد إلا في اثنتين: رجل آتاه الله القرآن، فهو يقوم به آناء الليل وآناء النهار، ورجل آتاه الله مالا فهو ينفقه آناء الليل وآناء النهار.

Abdullah bin ‘Umar رضي الله عنهما narrated that the Prophet ﷺ said: Envy is permitted only in two cases: A man whom Allāh gives wealth, and he disposes of it rightfully, and a man to whom Allāh gives knowledge which he applies and teaches it. ¹

(8) عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال: وما اجتمع قوم في بيت من بيوت الله يتلون كتاب الله ويتدارسونه بينهم، إلا نزلت عليهم السكينة وغشيتهم الرحمة، وحففتهم الملائكة وذكرهم الله فيمن عنده.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: Any group of people that assemble in one of the Houses of Allāh to recite the Book of Allāh, learning and teaching it, tranquility will descend upon them, mercy will engulf them, angels will surround them and Allāh will make mention of them to those (the angels) in His proximity. ²

(9) عن عبدالله بن عمرو بن العاص رضي الله عنهما أن رسول الله ﷺ قال: يقال لصاحب القرآن: اقرأ وارتق ورتل كما كنت ترتل في الدنيا، فإن منزلك عند آخر آية تقرؤها.

Abdullah bin ‘Umar bin al-‘Aas رضي الله عنهما narrated that the Prophet ﷺ said: The one who was devoted to the Qur’ān will be told to recite, ascend and recite carefully as he recited carefully when he was in the world, for he will reach his abode when he comes to the last verse he recites. ³

(10) قال أبو سليمان الخطابي: جاء في الأثر أن عدد آي القرآن على قدر درج الجنة، فمن استوفى قراءة جميع آي القرآن، استوفى على أقصى درج الجنة.

Abu Sulaiman al-Khattabi said: It has been reported that the verses in the Qur’ān indicate the levels of *Jannah*. Whoever fulfills the right of all the verses in the Qur’ān, will attain the highest level of *Jannah*. ⁴

(11) قال أبو أمامة رضي الله عنه: احفظوا القرآن، فإن الله لا يعذب بالنار قلبا وعى القرآن.

Abu Umamah said: Memorize the Qur’ān, for indeed Allāh ﷻ will not punish a person whose heart is filled with the Qur’ān. ⁵

¹ Sahih Bukhari: 2/25

² Sahih Muslim: 2/359

³ Sunan Abi Dawood: 1/216

⁴ Sharh al-Sunnah li al-Baghawi: 4/435

⁵ Sharh al-Sunnah li al-Baghawi: 4/437

(12) قال خباب بن الأرت رضي الله عنه: تقرب إلى الله ما استطعت، فإنك لن تقرب إليه بشيء أحب إليه من كلامه.

Khabbab bin al-Arat said: Get close to Allāh ﷻ as much as you can and nothing will get you closer to Him than His words. ¹

(13) عن أبي سعيد رضي الله عنه، عن النبي ﷺ يقول الرب سبحانه وتعالى: من شغلها القرآن وذكرني عن مسألتي أعطيته أفضل ما أعطي السائلين، وفضل كلام الله على سائر الكلام كفضل الله على سائر خلقه.

Abu Sa'eed رضي الله عنه narrated that the Prophet ﷺ said: The Lord, Blessed and Most High is He, has said: Whoever is too busy with the Qur'ān for remembering Me and asking Me, then I shall give him more than what I give to those who ask.' And the virtue of Allāh's Speech over the speech of others is like the virtue of Allāh over His creation. ²

(14) عن أنس رضي الله عنه نورو منازلكم بالصلاة وقراءة القرآن.

Anas رضي الله عنه said: Fill your houses with *Nur* (light) with performing *Salaah* and reciting the Holy Qur'ān. ³

(15) عن النعمان بن بشير رضي الله عنه: أفضل عبادة أمتي قراءة القرآن.

Nu'man bin Bashir رضي الله عنه narrates that the Prophet ﷺ said: The best form of worship of my nation is the recitation of the Qur'ān. ⁴

(16) وأخرج من حديث عبيدة المكي مرفوعاً وموقوفاً: يا أهل القرآن، لا توسدوا القرآن واتلوه حق تلاوته آناء الليل والنهار، وأنفسه، وتغنوه وتدبروا ما فيه لعلكم تفلحون.

Do not make the Qur'ān a pillow, but recite it as it deserves to be recited during the night and the day. Recite it aloud, chant it and consider its contents, perhaps you may prosper. ⁵

Imam Abu Hanifah said:

من قرأ القرآن في كل سنة مرتين فقد أدى حقه لأن النبي ﷺ عرض على جبريل في السنة التي قبض فيها مرتين.

Whoever reads the Qur'ān (completing it) twice per year then verily he fulfilled its right [haqq] because the Prophet ﷺ recited the Qur'ān to Jibreel عليه السلام twice in the year he ﷺ passed away in. ⁶

¹ Abu Nu'aim in Hilyah: 9/199

² Sunan Tirmidhi: 2/585

³ Shu'b al-Iman: 3/403

⁴ Shu'b al-Iman: 3/396

⁵ Shu'b al-Iman: 3/388

⁶ Al-Itqan li al-Suyuti: 665

From this it is understood that the recitation of the Qur'ān is of utmost importance and we will gain benefit from its recitation by the will of Allāh ﷻ.

The benefits of reciting the Qur'ān:

- 1) Attaining reward
- 2) Forgiveness of sins
- 3) Descending of peace and mercy
- 4) Entry into Paradise
- 5) Protection from the fire of Hell
- 6) Awakening of the heart
- 7) Blessings in one's house
- 8) Cure from external diseases
- 9) Cure from internal diseases
- 10) Attaining Intercession
- 11) Protection from the evil eye
- 12) Increase in one's sustenance
- 13) Remembrance of Allāh ﷻ
- 14) Attain the pleasure of Allāh ﷻ
- 15) Getting close to Allāh ﷻ
- 16) Gaining an elevated status in Jannah

These are just some of the many benefits of reciting the Qur'ān for us to understand and realise its importance.



68) One who enjoins good and forbids evil

Enjoining good and forbidding evil (أمر بالعرف و نهي عن المنكر) is another means to enter *Jannah*. Allāh ﷻ has commanded the believers to enjoin good and forbid evil in numerous places in the Qur’ān:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ - وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ.

“The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give Zakah and obey Allāh and His Messenger. Those – Allāh will have mercy upon them. Indeed, Allāh is Exalted in Might and Wise. Allāh has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from Allāh is greater. It is that which is the great attainment”.¹

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ.

“You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allāh”.²

Ahadith on enjoining good (أمر بالمعروف)

(1) عن أبي سعيد الخدري رضي الله عنه قال: سمعت رسول الله ﷺ يقول: من رأى منكم منكراً فليغيره بيده، فإن لم يستطع فبلسانه، فإن لم يستطع فبقلبه، وذلك أضعف الإيمان.

Abu Sa‘eed al-Khudri رضي الله عنه narrated that the Prophet ﷺ said: Whoever amongst you sees an evil, he must change it with his hand; if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart; and that is the weakest form of Faith.³

¹ Surah al-Tawbah: 71-72

² Surah Aal-‘Imran: 110

³ Sahih Muslim: 1/77

(2) عن ابن مسعود رضي الله عنه أن رسول الله ﷺ قال: ما من نبي بعثه الله في أمة قبلي إلا كان له من أمته حواريون وأصحاب يأخذون بسنته ويقتدون بأمره، ثم إنها تخلف من بعدهم خلوف يقولون ما لا يفعلون ويفعلون ما لا يؤمرون، فمن جاهدكم بيده فهو مؤمن، ومن جاهدكم بقلبه فهو مؤمن، ومن جاهدكم بلسانه فهو مؤمن، وليس وراء ذلك من الإيمان حبة خردل.

Ibn Mas'ood رضي الله عنه narrated that the Prophet ﷺ said: Never a Prophet had been sent before me by Allāh to his people but he had, among his people, (his) disciples and companions, who followed his ways and obeyed his command. Then there came after them their successors who proclaimed what they did not practise, and practised what they were not commanded to do. And (he) who strove against them with his hand is a believer; he who strove against them with his heart is a believer; and he who strove against them with his tongue is a believer; and beyond that there is no grain of Faith. ¹

(3) عن النعمان بن بشير رضي الله عنهما عن النبي ﷺ قال: مثل القائم على حدود الله والواقع فيها، كمثل قوم استهموا على سفينة فصار بعضهم أعلاها وبعضهم أسفلها، وكان الذين في أسفلها إذا استقوا من الماء مروا على من فوقهم، فقالوا: لو أنا خرقنا في نصيبنا خرقاً ولم نؤذ من فوقنا، فإن تركوهم وما أرادوا هلكوا جميعاً، وإن أخذوا على أيديهم نجوا ونجوا جميعاً.

Nu'man bin Bashir رضي الله عنهما narrated that the Prophet ﷺ said: The example of the person abiding by Allāh's order and restrictions in comparison to those who violate them is like the example of those persons who drew lots for their seats in a boat. Some of them got seats in the upper part, and the others in the lower. When the latter needed water, they had to go up to bring water (and that troubled the others), so they said, 'Let us make a hole in our share of the ship (and get water) saving those who are above us from troubling them. So, if the people in the upper part left the others do what they had suggested, all the people of the ship would be destroyed, but if they prevented them, both parties would be safe. ²

(4) عن أبي سعيد الخدري رضي الله عنه عن النبي ﷺ قال: إياكم والجلوس في الطرقات! فقالوا: يا رسول الله، ما لنا من مجالسنا بد، نتحدث فيها. فقال رسول الله ﷺ: فإذا أبيتم إلا المجلس، فأعطوا الطريق حقه. قالوا: وما حق الطريق يا رسول الله؟ قال: غرض البصر، وكف الأذى، والأمر بالمعروف، والنهي عن المنكر.

¹ Sahih Muslim: 1/78

² Sahih Bukhari: 1/439

Abu Sa'eed al-Khudri رضي الله عنه narrated that the Prophet ﷺ said: Avoid sitting on the paths. They (his Companions) said: Allāh's Messenger, there is no other help to it (but to sit there as we) hold our meetings and discuss matters there. Thereupon Allāh's Messenger ﷺ said: If you have to sit at all, then fulfil the rights, of the path. They said: What are their rights? Thereupon he said: Keeping the eye downward (so that you may not stare at the women), refraining from doing some harm to the other and exchanging mutual greetings (saying as-Salamu 'Alaikum to one another) and commanding the good and forbidding the evil. ¹

(5) عن حذيفة رضي الله عنه عن النبي ﷺ قال: والذي نفسي بيده، لتأمرن بالمعروف، ولتنهون عن المنكر أو ليوشكن الله أن يبعث عليكم عقابا منه فتدعون فلا يستجيب لكم.

Hudhaifah رضي الله عنه narrated that the Prophet ﷺ said: By Him in Whose Hand my life is, you either enjoin good and forbid evil, or Allāh will certainly soon send His punishment to you. Then you will make supplication and it will not be accepted. ²

(6) عن أبي بكر الصديق رضي الله عنه قال: يا أيها الناس، إنكم لتقرؤون هذه الآية : يا أيها الذين آمنوا عليكم أنفسكم لا يضركم من ضل إذا اهتديتم وإني سمعت رسول الله ﷺ يقول: إن الناس إذا رأوا الظالم فلم يأخذوا على يديه أوشك أن يعمهم الله بعقاب منه.

It was narrated that Abu Bakr as-Siddeeq said: O people! you recite this verse: 'O you who believe! Take care of your own selves. If you follow the (right) guidance [and enjoin what is right (Islamic Monotheism and all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden)] no hurt can come to you from those who are in error'³. I heard the Messenger of Allāh ﷺ say: If the people see an evildoer and do not stop him, soon Allāh will send His punishment upon them all. ⁴



¹ Sahih Muslim: 2/211-212

² Sunan Tirmidhi: 2/486

³ Al-Ma'idah : 105

⁴ Sunan Tirmidhi: 2/486

69) Being just towards Allāh's creations

Another way to enter *Jannah* is to be just towards others. Those who are just to others will be seated upon pulpits of light on the Day of Resurrection, as the Prophet ﷺ stated in a *Hadith*:

عن عبد الله بن عمر رضي الله عنهما قال: قال رسول الله ﷺ: إن المقسطين عند الله على منابر من نور،
عن يمين الرحمن عز وجل، وكلتا يديه يمين، الذين يعدلون في حكمهم وأهليهم وما ولوا.

Abdullah bin ‘Umar رضي الله عنهما narrated that the Prophet ﷺ said: The just will be seated upon pulpits of light. Those who are fair with regards to their judgement and their family and those who are under them.¹

One of the objectives of the Prophet’s ﷺ mission was to establish a just society. As a result of his struggle and hard work for over 23 years, he established a society where justice and equality were practically established. Justice is fundamental to the stability of any society. On the contrary, a society based on oppression and injustice sooner or later disappears. That is why the core struggle faced by previous reformers of the world was to establish justice. As far as the Islamic system of truth is concerned, all its efforts are to establish justice.

A few Qur’ānic verses and Ahadith pertaining to justice:

(1) إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا.

*“Indeed, Allāh commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allāh instructs you. Indeed, Allāh is ever Hearing and Seeing”.*²

(2) يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَوُّوا أَوْ نَعَرْتُمْ فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا.

¹ Sahih Muslim: 2/130

² Surah al-Nisaa’: 58

*“O you who have believed, be persistently standing firm in justice, witness for Allāh, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allāh is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allāh is ever, of what you do, Aware”.*¹

(3) يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ .

*“O you who have believed, be persistently standing firm for Allāh, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allāh; indeed, Allāh is [fully] Aware of what you do”.*²

(4) وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ.

*“And if you judge, judge between them with justice. Indeed, Allāh loves those who act justly”.*³

(5) وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ.

*“And do not approach the orphan's property except in a way that is best [i.e., intending improvement] until he reaches maturity. And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity. And when you speak [i.e., testify], be just, even if [it concerns] a near relative. And the covenant of Allāh fulfill. This has He instructed you that you may remember”.*⁴

(6) قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ * قَرِيبًا هَدَىٰ وَقَرِيبًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ.

“Say, [O Muhammad], My Lord has ordered justice and that you direct yourselves [to the Qiblah] at every place [or time] of

¹ Surah al-Nisaa': 135

² Surah al-Maa'idah: 8

³ Surah al-Maa'idah: 42

⁴ Surah al-An'aam: 152

prostration, and invoke Him, be sincere to Him in religion." Just as He originated you, you will return [to life] – A group [of you] He guided, and a group deserved [to be in] error. Indeed, they [i.e., the latter] had taken the devils as allies instead of Allāh while they thought that they were guided".¹

(7) وَمِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ.

"And among those We created is a community which guides by truth and thereby establishes justice".²

(8) وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ.

"And Allāh presents an example of two men, one of them dumb and unable to do a thing, while he is a burden to his guardian. Wherever he directs him, he brings no good. Is he equal to one who commands justice, while he is on a straight path"?³

(9) إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ.

"Indeed, Allāh orders justice and good conduct and giving [help] to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded".⁴

(10) فَلِذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ.

"So to that [religion of Allāh] invite, [O Muhammad], and remain on a right course as you are commanded and do not follow their inclinations but say, "I have believed in what Allāh has revealed of scripture [i.e., the Qur'ān], and I have been commanded to do justice among you. Allāh is our Lord and your Lord. For us are our deeds, and for you your deeds. There is no [need for] argument between us and you. Allāh will bring us together, and to Him is the [final] destination." ⁵

¹ Surah al-'A'raaf: 29-30

² Surah al-'A'raaf: 181

³ Surah al-Nahl: 76

⁴ Surah al-Nahl: 90

⁵ Surah al-Shuraa: 15

(11) وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ.

"And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allāh. And if it returns, then make settlement between them in justice and act justly. Indeed, Allāh loves those who act justly".¹

(12) وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ * أَلَّا تَطْغَوْا فِي الْمِيزَانِ * وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ.

"And the heaven He raised and imposed the balance. That you not transgress within the balance. And establish weight in justice and do not make deficient the balance".²

(13) لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ.

"We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allāh may make evident those who support Him and His messengers unseen. Indeed, Allāh is Powerful and Exalted in Might".³

Ahadith:

(1) عن عبد الله بن عمر رضي الله عنهما قال: قال رسول الله ﷺ: إن المقسطين عند الله على منابر من نور ، عن يمين الرحمن عز وجل ، وكلتا يديه يمين ، الذين يعدلون في حكمهم وأهليهم وما ولوا.

Abdullah bin ‘Umar رضي الله عنهما narrated that the Prophet ﷺ said: The just will be seated upon pulpits of light." Those who are fair with regards to their judgement and their family and those who are under them.⁴

¹ Surah al-Hujurat: 9

² Surah al-Rahman: 7-9

³ Surah al-Hadeed: 25

⁴ Sahih Muslim: 2/130

(2) عن أبي هريرة رضي الله عنه عن النبي ﷺ قال: سبعة يظلهم الله في ظله يوم لا ظل إلا ظله الإمام العادل ، وشاب نشأ بعبادة الله ، ورجل قلبه معلق في المساجد ، ورجلان تحابا في الله ، اجتمعا عليه وتفرقا عليه ، ورجل دعه امرأة ذات منصب وجمال فقال: إني أخاف الله ، ورجل تصدق بصدقة فأخفاها ، حتى لا تعلم بيمينه ما تنفق شماله ، ورجل ذكر الله خالياً ففاضت عيناه.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: Seven people Allāh will give them His Shade on the Day when there would be no shade but the Shade of His Throne (i.e., on the Day of Resurrection): And they are: a just ruler; a youth who grew up with the worship of Allāh; a person whose heart is attached to the mosques, two men who love and meet each other and depart from each other for the sake of Allāh; a man whom an extremely beautiful woman seduces (for illicit relation), but he (rejects this offer and) says: I fear Allāh; a man who gives in charity and conceals it (to such an extent) that the left hand does not know what the right has given; and a man who remembers Allāh in solitude and his eyes become tearful. ¹

(3) عن أبي هريرة رضي الله عنه عن النبي ﷺ : إنما الإمام جنة يقاتل من ورائه ويتقى به ، فإن أمر بتقوى الله عز وجل وعدل ، كان له بذلك أجر ، وأن يأمر بغيره كان عليه منه.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: A commander (of the Muslims) is a shield for them. They fight behind him and they are protected by (him from tyrants and aggressors). If he enjoins fear of God, the Exalted and Glorious, and dispenses justice, there will be a (great) reward for him; and if he enjoins otherwise, it redounds on him. ²

(4) عن النبي ﷺ قال: أهل الجنة ثلاثة: ذو سلطان مقسط متصدق موفق ؛ ورجل رحيم رقيق القلب لكل ذي قربى ومسلم ؛ وعفيف متعفف ذو عيال.

The Prophet ﷺ said: The people of Jannah will be of three kinds: A just successful ruler, a man who shows mercy to his relatives, and a pious believer who has a large family and refrains from begging. ³

(5) عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: اسْتَعَارَتْ امْرَأَةً عَلَى الْيَسَنِ أَنْاسٍ يُغْرَقُونَ وَهِيَ لَا تُعْرِفُ خَلِيًّا فَبَاعَتْهُ وَأَخَذَتْ ثَمَنَهُ فَأَتَتْ بِهَا رَسُولَ اللَّهِ ﷺ فَسَعَى أَهْلُهَا إِلَى أَسَامَةَ بْنِ زَيْدٍ فَكَلَّمَ رَسُولُ اللَّهِ ﷺ فِيهَا فَتَلَوْنَ وَجْهَ رَسُولِ

¹ Sahih Bukhari: 1/159

² Sahih Muslim: 2/134

³ Sahih Muslim: 2/389

اللَّهُ ﷻ وَهُوَ يُكَلِّمُهُ ثُمَّ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ أَتَشْفَعُ إِلَيَّ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ فَقَالَ أَسْأَلُهُ اسْتَغْفِرُ لِي يَا رَسُولَ اللَّهِ! ثُمَّ قَامَ رَسُولُ اللَّهِ ﷻ عَشِيَّتَيْهِ فَأَتَى عَلَى اللَّهِ عَزَّ وَجَلَّ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: أَمَّا بَعْدُ! فَإِنَّمَا هَلَكَ النَّاسُ قَبْلَكُمْ أَهْمُ كَانُوا إِذَا سَرَقَ الشَّرِيفُ فِيهِمْ تَرَكُوهُ وَإِذَا سَرَقَ الضَّعِيفُ فِيهِمْ أَقَامُوا عَلَيْهِ الْحَدَّ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا ثُمَّ قَطَعَ تِلْكَ الْمَرْأَةَ.

Hazrat 'Aaishah رضى الله عنها narrated: A woman borrowed some jewellery, saying that other people whose names were known but hers was not then she sold it and kept the money. She was brought to the Messenger of Allāh ﷺ and her people went to Usamah bin Zaid, who spoke to the Messenger of Allāh concerning her. The face of the Messenger of Allāh ﷺ changed color while he was speaking to him. Then the Messenger of Allāh ﷺ said to him: Are you interceding with me concerning one of the Hadd (punishments) decreed by Allāh? Usamah said: Pray for forgiveness for me, O Messenger of Allāh ﷺ! Then the Messenger of Allāh ﷺ stood up that evening, he praised and glorified Allāh, the Mighty and Sublime, as he deserves, then he said: The people who came before you were destroyed because, whenever a noble person among them stole, they let him go. But if a low-class person stole, they would carry out the punishment on him. By the One in whose hand is the soul of Muhammad, if Fatimah bint Muhammad were to steal, I would cut off her hand' Then he cut off that woman. ¹

(6) عن النعمان بن بشير رضى الله عنهما قال: تصدق عليّ أبي ببعض ماله فقالت أمي عمرة بنت رواحة: لا أرضى حتى تشهد رسول الله ﷺ. فأطلق أبي إلى النبي ﷺ ليشهد على صدقتي فقال له رسول الله ﷺ: أفعلت هذا بولدك كلهم؟ قال لا قال: اتقوا الله واعدلوا في أولادكم فرجع أبي فرد تلك الصدقة.

Nu'man bin Bashir reported: My father donated to me some of his property. My mother Amra bint Rawaha said: I shall not be pleased (with this act) until you make Allāh's Messenger ﷺ a witness to it. My father went to Allāh's Apostle ﷺ in order to make him the witness of the donation given to me. Allāh's Messenger ﷺ said to him: Have you done the same with every son of yours? He said: No. Thereupon he (the Holy Prophet) said: Fear Allāh and observe equity in case of your children. My father returned and got back the gift. ²

¹ Sunan al-Nisaa'i: 2/256

² Sahih Muslim: 2/471

(7) عن أبي هريرة رضي الله عنه عن النبي ﷺ قال: مَنْ طَلَبَ قَضَاءَ الْمُسْلِمِينَ حَتَّى يَنَالَهُ ثُمَّ غَلَبَ عَدْلُهُ جُورَهُ فَلَهُ الْجَنَّةُ وَمَنْ غَلَبَ جُورُهُ عَدْلَهُ فَلَهُ النَّارُ.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: If anyone seeks the office of judge among Muslims till he gets it and his justice prevails over his tyranny, he will go to Paradise; but the man whose tyranny prevails over his justice will go to Hell. ¹

(8) عن علي بن أبي طالب رضي الله عنه قال: بعثني رسول الله ﷺ إلى اليمن قاضياً، فقلت: يا رسول الله، ترسلني وأنا حديث السنن، ولا علم لي بالقضاء؟ فقال: إن الله سيهدي قلبك، ويثبت لسانك، فإذا جلس بين يديك الخصمان، فلا تقضين حتى تسمع من الآخر، كما سمعت من الأول فإنه أحرى أن يتبين لك القضاء، قال: فما زلت قاضياً أو ما شككت في قضاء بعد.

Narrated Ali ibn Abu Talib: The Messenger of Allāh ﷺ sent me to the Yemen as judge, and I asked: Messenger of Allāh ﷺ, are you sending me when I am young and have no knowledge of the duties of a judge? He replied: Allāh will guide your heart and keep your tongue true. When two litigants sit in front of you, do not decide till you hear what the other has to say as you heard what the first had to say; for it is best that you should have a clear idea of the best decision. He said: I had been a judge (for long); or he said (the narrator is doubtful): I have no doubts about a decision afterwards. ²

(9) عن أبي هريرة رضي الله عنه قال قال رسول الله ﷺ: كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ يَغْدُلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ وَيُعِينُ الرَّجُلَ عَلَى ذَاتِهِ فَيَحْمِلُ عَلَيْهَا أَوْ يَرْفَعُ عَلَيْهَا مَنَاعَهُ صَدَقَةٌ وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ وَكُلُّ حُطْوَةٍ يَخْطُوهَا إِلَى الصَّلَاةِ صَدَقَةٌ وَيُمِيطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: Every joint of a person must perform a charity each day that the sun rises: to judge justly between two people is a charity. To help a man with his mount, lifting him onto it or hoisting up his belongings onto it, is a charity. And the good word is a charity. And every step that you take towards the prayer is a charity, and removing a harmful object from the road is a charity. ³

(10) عَنْ أَبِي أَيُّوبَ رضي الله عنه قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: يَدُ اللَّهِ مَعَ الْقَاضِي حِينَ يَقْضِي وَيَدُ اللَّهِ مَعَ الْقَاسِمِ حِينَ يَقْسِمُ.

¹ Sunan Abi Dawood: 2/148

² Sunan Abi Dawood: 2/481

³ Sahih Bukhari: 1/527

Abu Ayyub رضي الله عنه narrated that the Prophet ﷺ said: Allāh's hand is with the judge when he judges and Allāh's hand is with the one who distributes justly when he distributes.¹

(11) عن النبي ﷺ: كَانَ يُقَسِّمُ بَيْنَ نِسَائِهِ فَيَعْدِلُ وَيَقُولُ اللَّهُمَّ هَذِهِ قِسْمَتِي فِيمَا أَمْلِكُ فَلَا تَلْمَنِي فِيمَا تَمْلِكُ وَلَا أَمْلِكُ.

The Prophet used to divide his time among his wives equally and say: O Allāh! this is my division concerning what I possess, so do not blame me concerning what you possess, and I do not.²

(12) عن النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ قَالَ رَسُولُ اللَّهِ ﷺ: اْعْدِلُوا بَيْنَ أَوْلَادِكُمْ اْعْدِلُوا بَيْنَ أَبْنَائِكُمْ اْعْدِلُوا بَيْنَ أَهْلَائِكُمْ قَالُوا ثَلَاثَ.

Nu'man bin Bashir رضي الله عنه narrated that the Prophet ﷺ said: Act justly with your children, act justly with your sons, act justly with your sons. He said it three times.³

How and what to do justice in?

- Holding firmly on to the Qur'ān and Sunnah.
- Applying justice to our lives.
- Do justice to the word of Allāh ﷻ and do not care about the reproach of anyone.
- Being just in fulfilling the rights of one's wives.
- Being just towards sons while dealing with them or giving them gifts.
- Being just towards boys and girls.
- Being just whilst fulfilling rights.
- Being just when deciding issues between people.
- Being just whilst giving.
- Being just during accountability and consequences.
- Being just towards oneself.

¹ Musnad Ahmad: 38/495

² Sunan Tirmidhi: 345

³ Musnad Ahmad: 3/393

Benefits of being just:

- Entry to *Jannah*.
- Peace in this life and the hereafter.
- If a King or ruler is just, his country will remain safe.
- Allāh ﷻ loves those who are just.
- Trust, steadfastness, strength and honour is gained by being just.



70) To worship Allāh ﷻ with *Ihsaan* (perfection/excellence)

Ihsaan is derived from the Arabic word *Husn* which means beauty. *Ihsaan* is to create beauty in one's worship. Worshipping Allāh ﷻ with *Ihsaan* is to worship Him as if you can see Him or that He can see you. It is narrated in *Sahih Muslim*:

A man came to the Prophet ﷺ and asked him about four things. What is Islam? What is *Iman*? What is *Ihsaan*? When will the hour be established? After answering what Islam is and what *Iman* is, *Rasulullah* ﷺ answered what *Ihsaan* is by saying:

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ، فَإِنَّهُ يَرَاكَ.

Ihsan is to worship Allāh as if you see Him, and if you do not achieve this state of devotion, then (take it for granted that) Allāh sees you.¹

Those who worship Allāh ﷻ with *Ihsaan* will enter *Jannah*, as Allāh ﷻ states:

لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهُهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ.

*“For them who have done good (worshipped Allāh ﷻ with Ihsaan) is the best [reward] – and extra. No darkness will cover their faces, nor humiliation. Those are companions of Paradise; they will abide therein eternally”.*²

¹ Sahih Muslim: 1/53

² Surah Yunus: 26

The word *Husnaa* in this verse refers to *Jannah* and *Ziyadah* refers to visiting Allāh ﷻ (*Ziyarat*). A person who worships Allāh ﷻ with *Ihsaan* in this world will be fortunate to see Allāh ﷻ in *Jannah*.



71) Avoid belief in bad omens

One of the many ways to enter *Jannah* is to have firm belief in Allāh ﷻ and that everything happens based on His will and to refrain from getting involved in believing in any bad omens. Such people will enter *Jannah* without questioning and punishment, as it is narrated in a *Hadith*:

عن ابن عباس رضى الله عنهما قال قال النبي ﷺ : عرضت علي الأمم فأخذ النبي يمر مع الأمة والنبي يمر معه النفر والنبي يمر معه العشرة والنبي يمر معه الخمسة والنبي يمر وحده فنظرت فإذا سواد كثير قلت يا جبريل : هؤلاء أمتي قال لا ولكن انظر إلى الأفق فنظرت فإذا سواد كثير قال هؤلاء أمتك وهؤلاء سبعون ألفا قدامهم لا حساب عليهم ولا عذاب قلت ولم قال كانوا لا يكتون ولا يسترقون ولا يتطيرون وعلى ربهم يتوكلون فقام إليه عكاشة بن محصن فقال ادع الله أن يجعلني منهم قال اللهم اجعله منهم ثم قام إليه رجل آخر قال ادع الله أن يجعلني منهم قال سبقك بها عكاشة.

Ibn Abbas رضى الله عنهما narrated that the Prophet ﷺ said: The people were displayed in front of me and I saw one prophet passing by with a large group of his followers, and another prophet passing by with only a small group of people, and another prophet passing by with only ten (persons), and another prophet passing by with only five (persons), and another prophet passed by alone. And then I looked and saw a large multitude of people, so I asked Gabriel: Are these people my followers? He said: No, but look towards the horizon. I looked and saw a very large multitude of people. Gabriel said: Those are your followers, and those are seventy thousand (persons) in front of them who will neither have any reckoning of their accounts nor will receive any punishment. I asked: 'Why? He said: For they used not to treat themselves with branding (cauterization) nor with Ruqya (get oneself treated by the recitation of some Verses of the Qur'ān) and not to see evil omen in things, and they used to put their trust (only) in their Lord. On hearing that, Ukasha bin Mihsan got up and said (to the Prophet): Invoke Allāh to make me one of them. The

Prophet ﷺ said: O Allāh, make him one of them. Then another man got up and said (to the Prophet): Invoke Allāh to make me one of them. The Prophet ﷺ said: 'Ukasha has preceded you.' ¹

Islam abhors bad omens and superstitions as it is tantamount to *Shirk* (polytheism).

The Prophet ﷺ said:

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: الطَّيْرَةُ شِرْكُ الطَّيْرَةِ شِرْكُكَ . ثَلَاثًا

Abdullah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet ﷺ said: Taking omens is polytheism; taking omens is polytheism. He said it three times. ²

Clarification of a misunderstanding:

What a foreteller or a soothsayer says may be true at times. While some forms of omens tend to be true, one must always remember that these are completely prohibited in Islam irrespective of whether they are true or false.

Imam Bukhari narrates:

قَالَتْ عَائِشَةُ . رَضِيَ اللَّهُ عَنْهَا . سَأَلَ أَنَسُ بْنُ النَّبِيِّ ﷺ عَنِ الْكُفَّانِ فَقَالَ: إِنْهُمْ لَيْسُوا بِشَيْءٍ . فَقَالُوا يَا رَسُولَ اللَّهِ! فَإِنَّهُمْ يُحَدِّثُونَ بِالْشَيْءِ يَكُونُ حَقًّا . قَالَ فَقَالَ النَّبِيُّ ﷺ: تِلْكَ الْكَلِمَةُ مِنَ الْحَقِّ يَخْطُفُهَا الْجِنُّ فَيُغَرِّقُونَهَا فِي أُذُنٍ وَلَيْلَهُ كَقَرْقَرَةِ الدَّجَاجَةِ، فَيَخْلُطُونَ فِيهِ أَكْثَرَ مِنْ مِائَةِ كَذِبَةٍ .

Narrated 'Aaishah رَضِيَ اللَّهُ عَنْهَا: Some people asked the Prophet ﷺ regarding the soothsayers. He said: They are nothing. They said: O Allāh's Messenger ﷺ! Some of their talks come true. The Prophet ﷺ said: That word which happens to be true is what a Jinn snatches away by stealth (from the Heaven) and pours it in the ears of his friend (the foreteller) with a sound like the cackling of a hen. The soothsayers then mix with that word, one hundred lies. ³



¹ Sahih Muslim: 1/148

² Sunan Abi Dawood: 2/190

³ Sahih Bukhari: 97/186

72) A just ruler or king

Being a leader or a ruler is a great test. A ruler has the choice of using his power for good or bad. He has the choice of choosing to be just or unjust. Some rulers are not god-fearing and tend to do all kinds of oppressions to save their government. However, a ruler who fears Allāh ﷻ, enforces Allāh's commands and establishes justice will enter *Jannah* as the Prophet ﷺ stated in a *Hadith*:

عن النبي ﷺ قال: أهل الجنة ثلاثة: ذو سلطان مقسط موفق؛ ورجل رحيم رقيق القلب لكل ذي قربى ومسلم؛ وعفيف متففر ذو عيال.

The people of *Jannah* will be of three kinds: A just successful ruler, a man who shows mercy to his relatives, and a pious believer who has a large family and refrains from begging.¹

Another narration states:

عن أبي هريرة رضي الله عنه عن النبي ﷺ: إنما الإمام جنة يقاتل من ورائه ويتقى به، فإن أمر بتقوى الله عز وجل وعدل، كان له بذلك أجر، وأن يأمر بغيره كان عليه منه.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: A commander (of the Muslims) is a shield for them. They fight behind him and they are protected by (him from tyrants and aggressors). If he enjoins fear of God, the Exalted and Glorious, and dispenses justice, there will be a (great) reward for him; and if he enjoins otherwise, it redounds on him.²

Note: Details on justice and its importance has already been discussed earlier.



¹ Sahih Muslim: 2/134

² Sahih Muslim: 2/389

73) A person who remembers Allāh ﷻ and cries in isolation

From the deeds that enter a person to *Jannah*, is to remember Allāh ﷻ alone and shed tears. These are the people who attain the *Qurb* (closeness) to Allāh ﷻ as they spend their nights in worship whilst everyone else is asleep. They sacrifice their sleep and prostrate before Allāh ﷻ whilst shedding tears. Such people will be under the shade of the Throne of Allāh ﷻ on the Day of Judgement. The Prophet ﷺ stated in a *Hadith*:

عن أبي هريرة رضي الله عنه عن النبي ﷺ قال: سبعة يظلهم الله في ظله يوم لا ظل إلا ظله الإمام العادل ، وشاب نشأ بعبادة الله ، ورجل قلبه معلق في المساجد ، ورجلان تحابا في الله ، اجتمعا عليه وتفرقا عليه ، ورجل دعته امرأة ذات منصب وجمال تففق شماله ، ورجل ذكر الله خالياً ففاضت عيناه.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: Seven (people) will be shaded by Allāh by His Shade on the Day of Resurrection when there will be no shade except His Shade. (They will be), a just ruler, a young man who has been brought up in the worship of Allāh, a man who remembers Allāh in seclusion and his eyes are then flooded with tears, a man whose heart is attached to mosques (offers his compulsory congregational prayers in the mosque), two men who love each other for Allāh's Sake, a man who is called by a charming lady of noble birth to commit illegal sexual intercourse with her, and he says, I am afraid of Allāh, and (finally), a man who gives in charity so secretly that his left hand does not know what his right hand has given.¹

It is often narrated in *Ahadith* that crying out of fear of Allāh ﷻ saves one from the fire of hell.

Ahadith:

(1) لَا يَلِجُ النَّارَ رَجُلٌ بَكَى مِنْ خَشْيَةِ اللَّهِ حَتَّى يُعَوَّدَ الدُّنْيَا فِي الصَّرْعِ.

No man will enter the Fire who weeps for fear of Allāh, Most High, until the milk goes back into the udders. And the dust (of Jihad) in the cause of Allāh, and the smoke of Hell will never be combined.²

¹ Sahih Bukhari: 1/159

² Sunan Tirmidhi: 2/506

(2) مَا مِنْ عَبْدٍ مُؤْمِنٍ يَخْرُجُ مِنْ عَيْنَيْهِ دُمُوعٌ وَإِنْ كَانَ مِثْلَ رَأْسِ الذَّبَابِ مِنْ حَشْيَةِ اللَّهِ ثُمَّ تُصِيبُ شَيْئًا مِنْ حَرِّ وَجْهِهِ إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ.

There is no believing slave who sheds tears, even if they are like the head of a fly, out of fear of Allāh, and they roll down his cheeks, but Allāh will forbid him to the Fire.¹



74) One who returns to Allāh ﷻ (Awwab)

An *Awwab* is a person who turns to Allāh ﷻ immediately after sinning asking for His forgiveness with sincerity. Such people are promised *Jannah*:

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيفٍ.

*“And Paradise will be brought near to the righteous, not far, [It will be said], “This is what you were promised – for every returner [to Allāh] and keeper [of His covenant]”.*²

Abdullah ibn Mas’ood, Shu’bi and Mujahid state that *Awwab* refers to a person who remembers his sins in isolation and seeks Allāh’s forgiveness.

Ubaid bin Umair states that *Awwab* refers to a person who constantly seeks Allāh’s forgiveness in every gathering.³



75) A person who protects himself from sinning (Hafeez)

The 32nd verse of Surah Qaf mentioned in the previous section mentions *Awwab* and *Hafeez*.

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيفٍ.

¹ Sunan Ibn Majah: 446

² Surah Qaf: 31-32

³ Tafsir Qurtubi, under the interpretation of Surah Qaf, verse 32.

“And Paradise will be brought near to the righteous, not far, [It will be said], This is what you were promised – for every returner [to Allāh] and keeper [of His covenant]”.¹

Awwab has already been defined previously however, a *Hafeez* is also a person who will enter *Jannah*.

Hafeez refers to a person who protects and shields himself from sinning. The scholars of *Tafsir* have differed in the meaning of *Hafeez*:

- 1) Refers to a person who obeys the commands of Allāh ﷻ
- 2) Abdullah ibn Abbas (ra) says: A person who protects himself from sinning and also seeks Allāh’s forgiveness
- 3) A person who protects the trusts of Allāh ﷻ and his rights
- 4) A person who is obedient, fulfills the commands of Allāh ﷻ and His Messenger and remembers his Lord at all times.²



76) Reciting أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ after performing Wudoo’.

Amongst those that will enter *Jannah* are the ones who recite:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

after performing Wudoo’. They will be so fortunate that all eight doors of *Jannah* will be opened for them and they will be able to choose which door to enter *Jannah* through. Subhan Allāh!

‘Umar bin al-Khattab ؓ narrates:

ما منكم من أحد يتوضأ فيحسن الوضوء، ثم يقول حين يفرغ من وضوئه: أشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمداً عبده ورسوله، إلا فتحت له أبواب الجنة يدخل من أيها شاء.

The Messenger of Allāh ﷺ said: Whoever performs Wudu' and does it well, then says: *Ashhadu an la ilaha ill- Allāh was ashhadu anna*

¹ Surah Qaf: 31-32

² Tafseer Khazin: 4/190

Muhammadan 'abduhu wa rasuluh (I bear witness that there is none worthy of worship except Allāh, and I bear witness that Muhammad is His slave and Messenger), eight gates of Paradise will be opened for him, and he may enter through whichever one he wishes. ¹

Another narration from 'Umar bin al-Khattab رضي الله عنه:

مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَاشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ، فُتِّحَتْ لَهُ ثَمَانِيَةُ أَبْوَابِ الْجَنَّةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ.

Whoever performs Wudu, making Wudu well, then says: (*Ashhadu an la ilaha ill Allāh, wahdahu la sharika lahu, wa ashhadu anna Muhammadan-abduhu wa rasuluhu, Allāhummajalni minat tawwabin, waj'alni minal mutatahhirin*) I testify that none has the right to be worshipped but Allāh Alone, there are no partners for Him. And I testify that Muhammad is His servant and Messenger. O Allāh! Make me among the repentant and make me among those who purify themselves. Then eight gates of Paradise are opened for him, that he may enter by whichever one of them he wishes. ²



77) Reciting لا إِلَهَ إِلَّا اللَّهُ with sincerity and to attain the pleasure of Allāh ﷻ

Reciting لا إِلَهَ إِلَّا اللَّهُ with sincerity and to attain the pleasure of Allāh ﷻ is another way a person can enter *Jannah*. The Prophet ﷺ stated in a *Hadith*:

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّهُ قَالَ: قِيلَ يَا رَسُولَ اللَّهِ! مَنْ أَسْعَدُ النَّاسِ بِشَفَاعَتِكَ يَوْمَ الْقِيَامَةِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: لَقَدْ ظَنَنْتُ يَا أَبَاهُ رِيَّةً! أَنْ لَا يَسْأَلَنِي عَنْ هَذَا الْحَدِيثِ أَحَدٌ أَوَّلَ مِنْكَ، لِمَا رَأَيْتُ مِنْ جِرْمِكَ عَلَى الْحَدِيثِ، أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ، مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ خَالِصاً مِنْ قَلْبِهِ أَوْ نَفْسِهِ.

Narrated Abu Huraira: I said: O Allāh's Messenger ﷺ! Who will be the luckiest person, who will gain your intercession on the Day of Resurrection? Allāh's Messenger ﷺ said: O Abu Huraira! I have thought that none will ask me about it before you as I know your longing for the (learning of) Hadiths. The luckiest person who will

¹ Sunan Abi Dawood: 1/26

² Sunan Tirmidhi: 1/109

have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart "None has the right to be worshipped but Allāh. ¹



78) To recite Surah al-Ikhlās (قل هو الله أحد) with love

The recitation of *Surah al-Ikhlās* with love enters a person to *Jannah* as it is narrated in a *Hadith*:

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ كَانَ رَجُلٌ مِنَ الْأَنْصَارِ يُؤْمِنُهُمْ فِي مَسْجِدِ قُبَاءٍ، وَكَانَ كُلَّمَا افْتَتَحَ سُورَةَ يَقْرَأُ بِهَا هَمٌّ فِي الصَّلَاةِ بِمَا يَقْرَأُ بِهِ افْتَتَحَ ب. {قُلْ هُوَ اللَّهُ أَحَدٌ} حَتَّى يَفْرُغَ مِنْهَا، ثُمَّ يَقْرَأُ سُورَةَ أُخْرَى مَعَهَا، وَكَانَ يَصْنَعُ ذَلِكَ فِي كُلِّ رَكْعَةٍ، فَكَلَّمَهُ أَصْحَابُهُ فَقَالُوا إِنَّكَ تَفْتَتِحُ بِهَذِهِ السُّورَةِ، ثُمَّ لَا تَرَى أَنَّهَا تُجْزِئُكَ حَتَّى تَقْرَأَ بِأُخْرَى، فَإِنَّمَا أَنْ تَقْرَأَ بِهَا وَإِنَّمَا أَنْ تَدْعَهَا وَتَقْرَأَ بِأُخْرَى. فَقَالَ مَا أَنَا بِتَارِكِهَا، إِنِّي أَخْبَيْتُمْ أَنْ أُؤْمِرَ بِذَلِكَ فَعَلْتُ، وَإِنْ كَرِهْتُمْ تَرْكُكُمْ. وَكَانُوا يَرَوْنَ أَنَّهُ مِنْ أَفْضَلِهِمْ، وَكَرِهُوا أَنْ يُؤْمِنَهُمْ غَيْرُهُ، فَلَمَّا أَتَاهُمُ النَّبِيُّ ﷺ أَخْبَرُوهُ الْحَقِيرَ فَقَالَ "يَا فُلَانُ مَا يَمْنَعُكَ أَنْ تَفْعَلَ مَا يَأْمُرُكَ بِهِ أَصْحَابُكَ وَمَا يَحْمِلُكَ عَلَى لُزُومِ هَذِهِ السُّورَةِ فِي كُلِّ رَكْعَةٍ". فَقَالَ لِيْ أَجِبْهَا. فَقَالَ "حُبِّيكَ إِذَا مَا أَدْخَلَكَ الْجَنَّةَ".

Anas رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet ﷺ said: One of the Ansar used to lead the Ansar in Salat in the Quba' mosque and it was his habit to recite Qul Huwal-lahu Ahad whenever he wanted to recite something in Salat. When he finished that Surah, he would recite another one with it. He followed the same procedure in each Rak'a. His companions discussed this with him and said: You recite this Surah and do not consider it sufficient and then you recite another. So would you recite it alone or leave it and recite some other. He said: I will never leave it and if you want me to be your Imam on this condition then it is all right; otherwise, I will leave you. They knew that he was the best amongst them and they did not like someone else to lead them in Salat. When the Prophet ﷺ went to them as usual, they informed him about it. The Prophet ﷺ addressed him and said: O so-and-so, what forbids you from doing what your companions ask you to do? Why do you read this Surah particularly in every Rak'ah? He replied: I love this Surah. The Prophet ﷺ said: Your love for this Surah will make you enter Paradise. ²

¹ Sahih Bukhari: 1/79

² Sahih Bukhari: 10/169

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ بَعَثَ رَجُلًا عَلَى سَرِيَّةٍ وَكَانَ يَقْرَأُ لِأَصْحَابِهِ فِي صَلَاتِهِمْ فَيَخْتِمُ بِقُلْ هُوَ اللَّهُ أَحَدٌ فَلَمَّا رَجَعُوا ذَكَرُوا ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ سَلُّوهُ لَأُتِيَ شَيْءٌ يَصْنَعُ ذَلِكَ فَسَأَلُوهُ فَقَالَ لَأَنْهَا صِفَةُ الرَّحْمَنِ وَأَنَا أَحِبُّ أَنْ أَقْرَأَ بِهَا فَقَالَ النَّبِيُّ ﷺ أَخْبِرُوهُ أَنَّ اللَّهَ يُحِبُّهُ.

Hazrat ‘Aaishah (رضى الله عنها) said that the Prophet sent a man in charge of an expedition and he would recite for his companions during their prayer, finishing with, قُلْ هُوَ اللَّهُ أَحَدٌ (Say: He is Allāh, One). When they returned, they mentioned that to the Prophet, and he told them to ask him why he did that. They asked him and he replied: Because it is a description of the Compassionate One, and I like to recite it. Then the Prophet said: Tell him that Allah loves him. ¹



79) Being patient after the death of a young child

A person who loses a young child and is patient during this time of grief and sorrow, will enter *Jannah*.

The Prophet ﷺ stated in a *Hadith*:

إِذَا مَاتَ وَلَدُ الْعَبْدِ قَالَ اللَّهُ ﷻ لِمَلَائِكَتِهِ: قَبِضْتُمْ وَلَدَ عَبْدِي فَيَقُولُونَ: نَعَمْ، فَيَقُولُ: قَبِضْتُمْ ثَمَرَةَ فُؤَادِهِ فَيَقُولُونَ: نَعَمْ، فَيَقُولُ: مَاذَا قَالَ عَبْدِي؟ فَيَقُولُونَ: حَمْدَكَ وَاسْتَرْجَع، فَيَقُولُ: أَبْنُوا لِعَبْدِي بَيْتًا فِي الْجَنَّةِ وَ سَمُّوهُ بَيْتَ الْحَمْدِ.

When a man's child dies, Allāh ﷻ asks His angels whether they have taken His servant's child and they reply that they have. He then asks whether they have taken the fruit of his heart (This is said by some to mean either children or grandchildren, and a basis for that meaning is found in Qur’ān), and when they reply that they have, He asks what His servant said. On their replying that he praised Allāh and said: We belong to Allāh and to Him do we return, Allāh says: Build a house in Paradise for my servant and call it the house of praise. ²

¹ Sahih Bukhari: 2/648

² Musnad Ahmad: 32

Another narration states:

مَا مِنْ مُسْلِمٍ يَمُوتُ لَهُ ثَلَاثَةٌ مِنْ وَلَدٍ لَمْ يَبْلُغُوا الْحِنْتَ إِلَّا تَلْقَوْهُ مِنْ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ مِنْ أَيُّهَا شَاءَ دَخَلَ، فَقَالُوا: يَا رَسُولَ اللَّهِ! أَوْ اثْنَانِ، قَالَ: أَوْ إِثْنَانِ، قَالُوا: أَوْ وَاحِدٍ، قَالَ: أَوْ وَاحِدٍ، ثُمَّ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ السَّقَطَ لَيَجُرُّ أُمَّهُ بِسَرَرِهِ إِلَى الْجَنَّةِ إِذَا احْتَسَبَتْهُ.

No pair of Muslims will lose three [of their children] by death without Allāh bringing them into Paradise by His great Mercy. He was asked if that applied if they lost two, and said it did. He was also asked if it applied if they lost one, and said it did. Then he said, “By Him in whose hand my soul is, the miscarried fetus draws his mother to Paradise by his umbilical cord when she seeks her reward for him from Allāh.”¹



80) Being patient after losing a Ni'mah (blessing) from Allāh ﷻ

Allāh ﷻ has bestowed immense blessings on His servants. He created man from nothing and gave him superiority over the rest of His creations and created us from the nation of *Rasulullah* ﷺ. He has blessed us with apparent (*Zahiri*) and unapparent (*Batini*) favors as He states in Surah Luqman:

وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَ بَاطِنَةً.

“And amply bestowed upon you His favors, [both] apparent and unapparent”.²

We cannot thank Allāh ﷻ enough for His endless Blessings upon us. He says in another verse:

وَأِنْ تَعَدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا.

“And if you should count the favor [i.e., blessings] of Allāh, you could not enumerate them”.³

¹ Sunan Tirmidhi: 1/333

² Surah Luqman: 20

³ Surah Ibrahim: 34

A faithful person is he who thanks Allāh ﷻ constantly and does not become ungrateful at the loss of a blessing as he is well aware that this blessing itself was given from Allāh ﷻ to begin with and now it is He who has taken it away. A person who is patient during the loss of a blessing is given glad tidings of *Jannah*, as Allāh ﷻ says:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ * الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ * أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُفْتَخُونَ.

"And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient, Who, when disaster strikes them, say, 'Indeed we belong to Allāh, and indeed to Him we will return. Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided.'" ¹

A Hadith states:

يَقُولُ اللَّهُ ﷻ : ابْنِ آدَمَ! إِنْ صَبَرْتَ وَاحْتَسَبْتَ عِنْدَ الصَّدْمَةِ الْأُولَى، لَمْ أَزُصِّ لَكَ ثَوَابًا ذُوْنَ الْجَنَّةِ.

Allāh ﷻ says: O Son of Adam! If you show endurance and seek your reward from me in the first affliction, I shall be pleased with no lesser reward than Paradise for you. ²

This *Hadith* indicates that it is difficult to be patient, hence, being patient has great reward. A patient person is he who is patient during the beginning of an affliction or calamity that befalls him, unlike the one who is patient later, because with the passage of time, the pain and suffering of trouble is forgotten and everyone can be patient subsequently. It is said that in times of trouble, the wise man must grasp immediately what the fool understands after three days.



81) Avoid begging (for money) from people

Another way to enter *Jannah* is to avoid spreading one's hands in front of others for money. Such people are guaranteed *Jannah* as the Prophet ﷺ said:

¹ Surah al-Baqarah: 155-157

² Sunan Ibn Majah: 227

عن ثوبان رضي الله عنه قال: قال رسول الله ﷺ: من يتكفل لي ألا يسأل الناس شيئاً، فأتكفل له بالجنة؟ فقال ثوبان: أنا، قال: لا تسأل أحداً شيئاً، زاد ابن ماجه: فكان ثوبان رضي الله عنه يقع سوطه وهو راكب، فلا يقول لأحد: ناولني، حتى ينزل فيأخذه.

Thawban رضي الله عنه narrated that the Messenger of Allāh ﷺ said: If anyone guarantees me that he will not beg from people, I will guarantee him Paradise. Thawban رضي الله عنه said: I (will not beg). The Prophet ﷺ said: Do not ask anyone for anything. Ibn Majah added: Thawban رضي الله عنه would drop his whip while he was on his mount, and he would not say to anyone: “Get that for me”, rather he would dismount and grab it. ¹

عن أبي سعيد الخدري رضي الله عنه أن رسول الله ﷺ قال: ما يكون عني من خير فلن أذخره عنكم، ومن يستغف الله، ومن يستغفر الله، ومن يصبر يصبره الله، وما أُعطي أحد عطاء خيراً وأوسع من الصبر.

What wealth I have; I will not hoard from you. Whoever has forbearance, Allāh will help him. Whoever tries to be independent, Allāh will enrich him. Whoever tries to be patient, Allāh will give him patience, and no one is given a better or vaster gift than patience. ²

Condemnation of begging:

Any kind of begging is a disliked act in Islam. One should always try to avoid asking for help from others. However, if someone is in extreme need, it is allowed for him to do. But begging for increase in wealth without being in extreme need for it will be humiliated in the eyes of others in this world as well as being humiliated by Allāh ﷻ on the Day of Judgement. The Prophet ﷺ said in a *Hadith*:

عن ابن عمر رضي الله عنهما أن النبي ﷺ قال: لا تزال المسألة بأحدكم حتى يلقى الله وما في وجهه مزعة لحم

Ibn ‘Umar رضي الله عنهما narrated that the Prophet ﷺ said: When a man is always begging from people, he would meet Allāh (in a state) that there would be no flesh on his face. ³

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: من سأل الناس أموالهم تكثراً، فإنما يسأل جراً، فلْيَسْتَقِلْ أو لْيَسْتَكْثِرْ.

¹ Sunan Ibn Majah: 347

² Sahih Bukhari: 1/282

³ Sahih Bukhari: 1/282

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: He who asks others to give to him in order to increase his own wealth, is akin to one who asks for live coals. He who wishes to have more, let him have it and he who wishes to have less, let him have it. ¹



82) Kindness towards Animals

One who is kind and merciful towards animals will enter *Jannah*. Animals are a great blessing of Allāh ﷻ and a need for mankind. No one can deny the importance of animals in humans' life as Allāh ﷻ Himself emphasises their importance by saying:

وَالْأَنْعَامَ خَلَقَهَا ۚ لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ ۚ وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ ۚ وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بِالْغَنَةِ ۚ أَلَا بِشِقِّ الْأَنْفُسِ ۚ إِنَّ رَبَّكُمْ لَرءُوفٌ رَّحِيمٌ ۚ وَالْحَيْلُ وَالْبِغَالُ وَالْحَمِيرُ لَتَرْكَبُوهَا وَزِينَةً ۚ وَيَخْلُقُ مَا لَا تَعْلَمُونَ.

“And the grazing livestock He has created for you; in them is warmth and [numerous] benefits, and from them you eat. And for you in them is [the enjoyment of] beauty when you bring them in [for the evening] and when you send them out [to pasture]. And they carry your loads to a land you could not have reached except with difficulty to yourselves. Indeed, your Lord is Kind and Merciful. And [He created] the horses, mules and donkeys for you to ride and [as] adornment. And He creates that which you do not know”.²

Additionally, there are approximately 200 verses in which Allāh ﷻ mentions animals and 6 Surahs have been named after specific animals:

- 1) Surah al-Baqarah (the cow)
- 2) Surah al-Nahl (the bee)
- 3) Surah al-Naml (the ant)
- 4) Surah al-Ankaboot (the spider)
- 5) Surah al-Feel (the elephant)
- 6) Surah al-An'aam (the cattle)

¹ Sahih Muslim: 1/391

² Surah al-Nahl: 5-8

There are over 30 different types of animals mentioned in the Qur'ān from which their importance can be gauged. The Prophetic *Ahadith* also emphasise on their importance and rights. Some of these *Ahadith* mention the reward for those who are kind towards animals whilst others mention the consequences of those who are harmful towards them.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: بَيْنَمَا كَلْبٌ يُطِيفُ بِرِجْلَيْهِ كَادَ يَقْتُلُهُ الْعَطَشُ إِذْ رَأَتْهُ بَغَايَا بَنِي إِسْرَائِيلَ فَتَزَعَّتْ مُوقِفَهَا فَسَقَتْهُ فَعَوَّرَ لَهَا بِهِ.

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet ﷺ said: There was a dog moving around a well whom thirst would have killed. Suddenly a prostitute from the prostitutes of Bani Isra'il happened to see it and she drew water in her shoe and made it drink, and she was pardoned because of this. ¹

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: بَيْنَمَا رَجُلٌ يَمْشِي بِطَرَفِي اشْتَدَّ عَلَيْهِ الْعَطَشُ فَوَجَدَ بِئْرًا فَتَزَلَّ فِيهَا فَشَرِبَ ثُمَّ خَرَجَ فَإِذَا كَلْبٌ يَلْهَثُ يَأْخُذُ الثَّرَى مِنَ الْعَطَشِ، فَقَالَ الرَّجُلُ: لَقَدْ بَلَغَ هَذَا الْكَلْبُ مِنَ الْعَطَشِ مِثْلَ الَّذِي كَانَ بَلَغَ مِنِّي، فَتَزَلَّ الْبِئْرَ فَمَلَأَ حُفَّةَ مَاءٍ ثُمَّ أَمْسَكَهُ بَيْنَهُ حَتَّى رَقِيَ، فَسَقَى الْكَلْبَ فَشَكَرَ اللَّهُ لَهُ فَعَوَّرَ لَهُ. قَالُوا: يَا رَسُولَ اللَّهِ، وَإِنْ لَنَا فِي هَذِهِ الْأَنْهَامِ لِأَجْرًا فَقَالَ: فِي كُلِّ حَبْدٍ رَطْبَةٌ أَجْرٌ.

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet ﷺ said: A person suffered from intense thirst while on a journey, when he found a well. He climbed down into it and drank (water) and then came out and saw a dog lolling its tongue on account of thirst and eating the moistened earth. The person said: This dog has suffered from thirst as I had suffered from it. He climbed down into the well, filled his shoe with water, then caught it in his mouth until he climbed up and made the dog drink it. So Allāh appreciated this act of his and pardoned him. Then (the Companions around him) said: Allāh's Messenger, is there for us a reward even for (serving) such animals? He said: Yes, there is a reward for service to every living animal. ²

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: عُذِّبَتْ امْرَأَةٌ فِي هِرَّةٍ حَبَسَتْهَا حَتَّى مَاتَتْ جُوعًا، فَدَخَلَتْ فِيهَا النَّارَ، قَالَ: فَقَالَ: وَاللَّهِ أَعْلَمُ، لَا أَنْتِ أَطْعَمْتَهَا وَلَا سَقَيْتَهَا حِينَ حَبَسْتَهَا وَلَا أَنْتِ أَرْسَلْتَهَا فَأَكَلَتْ مِنْ خَشَاشِ الْأَرْضِ.

¹ Sahih Bukhari: 1/617

² Sahih Muslim: 2/244

Abdullah bin ‘Umar رضي الله عنهما narrated that the Prophet ﷺ said: A woman was punished on account of a cat which she held captive till it died. Hence, she entered the Hell-Fire due to (her mistreatment of) the cat. She did not feed it or give it water while she held it captive, nor did she let it out so that it may eat the things that creep on the earth.¹

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: دَخَلَتْ امْرَأَةٌ النَّارَ مِنْ جِرَاءِ هِرَّةٍ لَهَا أَوْهَرٌ رَبَطَتْهَا فَلَا هِيَ أَطْعَمَتْهَا وَلَا هِيَ أَرْسَلَتْهَا تُرْمَرُ مِنَ خَشَاشِ الْأَرْضِ حَتَّى مَاتَتْ هَذًا.

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet ﷺ said: A woman got into Hell-Fire because of a cat whom she had tied, and thus it could not eat, and she did not let it free so that it could devour the vermin of the earth, until it died.²

These narrations highlight the importance of being kind towards animals and the consequence of oppressing or causing harm to them.



83) Removing a harmful object from the road

Removing something harmful from the path may seem to be a small act however, in the sight of Allāh ﷻ, it is indeed a great act and hence, the reward is also great.

The Prophet ﷺ has indicated the reward of this great act in numerous narrations:

(1) قال رسول الله ﷺ: لقد رأيت رجلا يتقلب في الجنة في شجرة قطعها من ظهر الطريق كانت تؤذي الناس.

The Prophet ﷺ said: I saw a person enjoying himself in Paradise because of the tree that he cut from the path which was a source of inconvenience to the people.³

(2) قال رسول الله ﷺ: نزع رجل لم يعمل خيرا قط، غصن شوك عن الطريق، اما كان في شجرة فقطعه و القاه واما كان موضوعا فأماطه فشكر الله له بما فأدخله الجنة.

¹ Sahih Muslim: 2/244

² Sahih Muslim: 2/333

³ Sahih Muslim: 2/332

Subhan Allāh! A person who has no good deeds, yet he removes an obstacle which is harmful from the road is granted *Jannah*.

While a man walks along a path, finds a thorny twig lying on the way and puts it aside, Allāh would appreciate it and forgive him. ²

Iman has over seventy branches - or over sixty branches - the uppermost of which is the declaration: 'None has the right to be worshipped but Allāh'; and the least of which is the removal of a harmful object from the road, and modesty is a branch of Iman. ³

Removing anything harmful from the road is indeed a great act in Islam and its reward is *Jannah*. On the contrary, a person who does anything which causes other people harm, is against the teachings of Islam.



Visiting another Muslim for the sake of Allāh ﷻ only is another deed which will take a person to *Jannah*. Just as there is reward for visiting the sick, there is also reward for merely visiting another Muslim for the sake of Allāh ﷻ. This increases love amongst Muslims and helps them get to know each other. This was also the practice of our beloved Prophet ﷺ who would regularly visit his companions.

Therefore, we should also visit our Muslim brothers and sisters, but this visit should only be for the sake of Allāh ﷻ. Such people are promised *Jannah* as the Prophet ﷺ states in a *Hadith*:

³ Sahih Muslim: 1/73

عن أبي هريرة رضي الله عنه قال قال رسول الله ﷺ : من عاد مريضا أو زار أخا له في الله ناداه مناد أن طبت وطاب ممشاك وتبوات من الجنة منزلا.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: Whoever visits the sick, or visits his brother in Allāh (faith), a caller calls out: 'May you have goodness and livelihood be good, and may you dwell in an adobe in Paradise.'¹



85) A person who does not lie

A person who does not tell lies will enter *Jannah*. Lying is a sin in which one deceits others. Therefore, if we avoid this sin, Allāh ﷻ will grant us *Jannah*. It is narrated in a *Hadith*:

عن أبي امامة رضي الله عنه قال: قال رسول الله ﷺ: انا زعيم ببيت في ربض الجنة لمن ترك المراء وإن كان محقا وبيت في وسط الجنة لمن ترك الكذب وإن كان مازحا وبيت في اعلى الجنة لمن حسن خلقه.

I guarantee a house in the surroundings of Paradise for a man who avoids quarrelling even if he were in the right, a house in the middle of Paradise for a man who avoids lying even if he were joking, and a house in the upper part of Paradise for a man who made his character good.²

Nowadays, lying has become widespread and is considered an art. People do not understand that lying is a major sin and a liar is humiliated and disgraced within the society. Such a person is never respected by others.

The polytheists of Makkah, despite their polytheism and disbelief, refrained from lying. The reason for this was not a religious one, rather they understood that by lying, their respect and honour will drop in the society.

A person who lies incurs the curse of Allāh ﷻ upon himself as Allāh ﷻ states in Surah Aal-'Imran:

فَنَجْعَلُ لُغْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ.

¹ Sunan Tirmidhi: 2/464

² Sunan Abi Dawood: 2/318

“And invoke the curse of Allāh upon the liars [among us].”¹

The curse means that such people are far from the Blessings and Mercy of Allāh ﷻ.

Below are a few *Ahadith* in which the Prophet ﷺ has mentioned the consequences of lying:

(1) عن الحسن بن علي رضي الله عنهما قال: حفظت من رسول الله ﷺ: دع ما يريبك إلى ما لا يريبك، فإن الصدق طمأنينة والكذب ريبة.

Hasan bin Ali رضي الله عنهما narrated that the Prophet ﷺ said: Give up what is doubtful to you for that which is not doubtful; for truth is peace of mind and falsehood is doubt.²

(2) عن عبد الله بن عمرو رضي الله عنهما أن رجلا جاء إلى النبي ﷺ فقال: يا رسول الله! ما عمل الجنة؟ قال: الصدق، إذا صدق العبد برّ، وإذا برّ آمن، وإذا آمن دخل الجنة، قال: يا رسول الله! وما عمل النار؟ قال: الكذب، إذا كذب العبد فجر، وإذا فجر كفر، وإذا كفر يعني دخل النار.

Abdullah bin ‘Umar رضي الله عنهما narrated that the Prophet ﷺ said: A man came to the Prophet ﷺ and asked: What is the practice of the people of *Jannah*? He ﷺ replied: Speaking the truth, when a person speaks the truth, he becomes righteous, and when he becomes righteous, he becomes a believer, and when he becomes a believer, he enters *Jannah*. The man then asked: What is the practice of the people of hell? He ﷺ replied: Lying, when a person lies, he transgresses, and when he transgresses, he commits *Kufr* and when he commits *Kufr*, he enters the fire of hell.³

(3) عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال: لا يجتمع الكفر والإيمان في قلب امرئ ولا يجتمع الصدق والكذب جميعا ولا يجتمع الخيانة والأمانة جميعا.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: Disbelief and faith cannot accumulate in the heart of a person, neither can truthfulness and lying, and nor can betrayal and trust.⁴

¹ Surah Aal-‘Imran: 61

² Sunan Tirmidhi: 2/530

³ Musnad Ahmad: 11/216

⁴ Musnad Ahmad: 14/251

(4) عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال: برّ الوالدين يزيد في العمر والكذب ينقص الرزق والدعاء يرّد القضاء.

Abu Hurairah رضي الله عنه narrated that the ﷺ Prophet said: Being dutiful to parents increases one's age, and lying decreases a person's sustenance and *Dua* ' (supplication) changes destiny (*Qadr*).¹

(5) عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال: آية المنافق ثلاث: إذا حدّث كذب وإذا وعد أخلف وإذا ائتمن خان.

Abu Hurairah رضي الله عنه narrated that the ﷺ Prophet said: There are three signs of a hypocrite: when he speaks, he tells lies; when he makes a promise, he breaks it; and when he is entrusted, he betrays his trust.²

عن عبد الله رضي الله عنه عن النبي ﷺ قال: ان الصدق يهدي إلى البرّ وان البرّ يهدي إلى الجنة، وان الرجل ليصدق حتى يكون صديقاً، وان الكذب يهدي إلى الفجور وان الفجور يهدي إلى النار، وان الرجل ليكذب حتى يكتب عند الله كذاباً.

Abdullah رضي الله عنه narrated that the ﷺ Prophet said: Truth leads to piety and piety leads to Jannah. A man persists in speaking the truth till he is enrolled with Allāh as a truthful. Falsehood leads to vice and vice leads to the Fire (Hell), and a person persists on telling lies until he is enrolled as a liar.³

A truthful person will always succeed. He may struggle at times because of his truthfulness however, the end result will always be good.

In the battle of Tabook, there were three companions who did not participate due to reasons they had. These three were Ka'b bin Malik, Mararah bin Rabi'ah and Hilal ibn Umayyah. They faced some difficulties initially but due to their truthfulness, they succeeded. On the contrary, there were hypocrites who lied and gave false excuses, they were disgraced and exposed by Allāh ﷻ.



¹ Al-Targheeb wa al-Tarheeb: 1/274

² Sahih Bukhari: 2/427

³ Sahih Bukhari: 2/427

86) Serving one's parents

Serving one's parents is a great deed which takes a person to *Jannah* particularly, in their old age. The Prophet ﷺ said:

عن أبي هريرة رضي الله عنه عن النبي ﷺ قال: رَغِمَ أَنْفٌ، ثُمَّ رَغِمَ أَنْفٌ، ثُمَّ رَغِمَ أَنْفٌ مَنْ أَدْرَكَ أَبُوهُ عِنْدَ الْكِبَرِ أَحَدَهُمَا أَوْ كِلَاهُمَا فَلَمْ يَدْخُلِ الْجَنَّةَ.

Abu Hurairah رضي الله عنه narrated that the ﷺ Prophet said: May he be disgraced! May he be disgraced! May he be disgraced, whose parents, one or both, attain old age during his lifetime, and he does not enter *Jannah* (by rendering being dutiful to them).¹

This *Hadith* indicates that a person who looks after his parents and serves them in their old age will enter *Jannah*. Another narration states:

عن عبد الله بن مسعود رضي الله عنه قال: قلت: يا نبي الله! أَيُّ الْأَعْمَالِ أَقْرَبُ إِلَى الْجَنَّةِ؟ قَالَ: الصَّلَاةُ عَلَى مَوَاقِيتِهَا قُلْتُ: وَمَاذَا يَا نَبِيَّ اللَّهِ؟ قَالَ: بِرُّ الْوَالِدَيْنِ.

Abdullah b. Mas'ud reported: I said: O Messenger of Allāh, which of the deeds (takes one) nearer to Paradise? He (the Holy Prophet) replied: Prayer at its proper time, I said: What next, Messenger of Allāh? He replied: Kindness to the parents.²

عن أبي الدرداء رضي الله عنه: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: الْوَالِدُ أَوْسَطُ أَبْوَابِ الْجَنَّةِ، فَإِنْ شِئْتَ فَأَضِعْ ذَلِكَ الْبَابَ أَوْ احْفَظْهُ.

Abu Dardaa' رضي الله عنه narrated that the ﷺ Prophet said: A parent is the best of the gates of *Jannah*; so if you wish, keep to the gate, or lose it.³

Details pertaining to the obedience of parents have been discussed previously.



¹ Sahih Muslim: 2/318

² Sahih Muslim: 1/89

³ Sunan Tirmidhi: 2/454

87) A wife who is obedient towards her husband

Wives who are obedient towards their husbands will enter *Jannah*. Therefore, wives should make themselves deserving of Paradise by obeying their husbands. Allāh ﷻ has made entry to *Jannah* easy for those wives who are obedient to their husbands.

The Prophet ﷺ stated in a *Hadith*:

إِذَا صَلَّتِ الْمَرْأَةُ خَمْسَهَا، وَصَامَتْ شَهْرَهَا، وَحَفِظَتْ فَرْجَهَا، وَأَطَاعَتْ زَوْجَهَا قِيلَ لَهَا: ادْخُلِي الْجَنَّةَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شِئْتَ.

When a woman observes the five daily prayers, fasts during Ramadan, preserves her chastity and obeys her husband, it will be said to her: Enter *Jannah* by any of the gates you wish. ¹

How fortunate are those women for whom all eight doors of *Jannah* will be open and they will choose to enter *Jannah* from whichever door they please.

Another narration states:

إِنَّمَا امْرَأَةٌ مَاتَتْ وَ زَوْجُهَا رَاضٍ عَنْهَا دَخَلَتْ الْجَنَّةَ.

Any woman who dies when her husband is pleased with her will enter Paradise. ²

There are certain actions of a woman that can ruin her life as well as her hereafter:

- Equality

Some women claim that men and women are the same. This is termed equality. Whilst others complain that Islam has given them no rights. Such women are not even aware of the fact that Islam was the first religion that gave women their due and respected rights in every aspect.

Before the emergence of Islam, women were not given their share of inheritance. Irrespective of who the woman was, a mother, a sister, a daughter or a wife, they were all prevented from receiving their share of inheritance, but it was Islam that gave women these rights.

¹ Musnad Ahmad: 3/199

² Sunan Ibn Majah: 248

Furthermore, before Islam, the testimony of women was not accepted. It was Islam that gave women this right also.

Additionally, once a woman was married, she had to stay with her husband forever no matter how cruel and punishing he was; divorce was not an option for her. She would have to stay under his command for the rest of her life. Islam gave women the right to ask for divorce if the husband is cruel and does not fulfil her rights.

If a female were born, they would either bury her alive or make no celebrations upon her birth. However, if a male were born, they would celebrate and sacrifice an animal. Islam commanded Áqiqah (sacrificing an animal) for females as well.

Be it known that there is a big difference between equality and justice. For instance, a man has two sons, one is 15 years old and the other is 5 months old. The older son eats two loafs of bread whilst the younger one does not have the ability to eat bread at this stage, he only eats a few spoons of cereal. Now the father says that this is injustice, the older son eats two loafs of breads whilst the young one only eats a few spoons of cereal and the father decides that from now on, the older son shall eat a few spoons of cereal or the younger son eats two loafs of bread. Hence; the two sons will be equal and there will be no inequality. The result of this will end in a disaster. Justice is to feed both sons based on their capacities.

From the above example, it is evident that at times, equality can bring injustice whereas justice brings fairness and equality. Allāh ﷻ has established justice in the relationship between men and women. If women begin to talk about equality, problems will occur. Some women also claim that men have the right to give divorce and so do we. If women were granted the right to divorce their husbands, you will find most men divorced. Although the man only thinks about giving divorce but will hold back because he is aware of the seriousness of the matter.

- **Failing to fulfil the husband's desires:**

Some women only care about themselves. If a man wants to fulfil his desire with her, she should let him do so. If there is a legitimate reason as to why she cannot fulfil his desires, she should inform him. Women, who prevent their husbands from fulfilling their desires,

create detestation in their husband's hearts. The man will then begin to lose love for his wife and may begin to look elsewhere. Then such women may begin to say that their husbands do not give them attention and do not love them. Furthermore, women who fail to fulfil their husband's desires are cursed by Allāh ﷻ. It is stated in a Hadith:

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ : إذا دعا الرجل امرأته إلى فراشه فلم تأت فبات غضبان عليها ؛ لعنتها الملائكة حتى تصبح.

Abu Hurairah رضي الله عنه narrated that the ﷺ Prophet said: If a man calls his wife to bed and she refuses and in that she upsets him, the Angels will continue to curse her until the morning.¹

It is evident from this Hadith that women, who do not respect their husband's desires and fail to fulfil them, are cursed.

- Harming the husband:

Some women have sharp tongues, and they argue with their husbands and they say things that hurt the husband. These women should understand that the husband could either lead her to heaven or drive her to hell. Those women who keep their husbands happy will enter Paradise. Hazrat Umm Salamah has narrated that the Prophet ﷺ said:

أما امرأة ماتت و زوجها عنها راض دخلت الجنة.

If a woman dies while her husband was pleased with her, she will enter Paradise.²

In another narration, the Prophet ﷺ has stated:

عن معاذ بن جبل رضي الله عنه قال: قال رسول الله ﷺ : لا تؤذي امرأة زوجها في الدنيا إلا قالت زوجته من الحور العين: لا تؤذي قاتلك الله، فإنما هو عندك دخیل، يوشك أن يفارقك إلينا.

A woman should not harm her husband in this world because his wife from the Hoor Ain (Women of Paradise) says: Do not harm him. May Allāh destroy you! Indeed he is with you temporarily and he will soon leave you and come to us.³

¹ Al-Bukhārī: 6/314

² Ibn Mājah: 1/582

³ Ibn Mājah: 1/632

Another narration states:

عن حصين بن محصن انه قال: حدثني عمتي انما اتت النبي ﷺ فسألته عن شيء فقال: إذا تزوج انت؟ فقالت: نعم! قال: كيف انت له؟ قالت: يا رسول الله! لا الوه، فقال: أحسنى فانه جنتك و نارك.

Husain bin Muhsin narrated that his aunt went to the Prophet ﷺ and asked him about a matter. The Prophet ﷺ asked: Do you have a husband? She replied: Yes. He ﷺ then asked: How do you treat your husband? she replied: I don't care about him. The Prophet ﷺ said: Be good to him because he is your Paradise, or he can be your Hell.¹

The husband can either be the Paradise or Hell for the wife. Those women who upset their husbands, their acts of worship are not accepted. Hazrat Jābir ؓ narrated:

عن جابر ؓ قال : قال رسول الله ﷺ : ثلاثة لا تقبل لهم صلاة ولا تصعد لهم حسنة: العبد الأبق حتى يرجع إلى مواليه فيضع يده في أيديهم، والمرأة الساخط عليها زوجها ، والسكران حتى يصحو.

There are three people whose prayers will not be accepted by Allāh, nor do any good deed of theirs risen up to heaven: a fleeing slave until he returns to his master and helps him, a woman whose husband is angry with her until he is pleased with her, and a drunkard until he becomes conscious”.²

- Disobeying the husband:

This is a very important issue. Women believe that if we always obey the husband, he will always stay above us and keep us under his command. Therefore, we should disobey them and go against them in every matter. The husband will try to resist what she is doing but eventually he will begin to hate her. This later can result in divorce. These types of women not only ruin their lives, but their hereafters too.

Their lives are ruined in this world through divorce. Furthermore, the curse of Allāh ﷻ will be upon them in this world and none of their good deeds are accepted. As for their hereafter, their abode will be hell. Most of the inhabitants of hell will be women and the chief reason for that is that they used to disobey their husbands.

¹ Al-Baihaqi, Shu‘b Al-Imān: 6/418

² Al-Baihaqi in Shu‘b: 6/417

Below are a few Ahādith which state that disobeying the husband is a huge sin which has severe consequences:

(1) عن عبد الله بن عباس رضى الله عنهما (في حديث طويل عن خسوف الشمس) عن النبي ﷺ قال: وَرَأَيْتُ النَّارَ ، فَلَمْ أَرَ كَالْيَوْمِ مَنْظَرًا قَطُّ ، وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ ، قِيلَ: يَمْ يَا رَسُولَ اللَّهِ ، قَالَ : يَكْفُرُهُنَّ ، قِيلَ : يَكْفُرْنَ بِاللَّهِ ؟ قَالَ: يَكْفُرْنَ الْعَشِيرَ، وَيَكْفُرْنَ الْإِحْسَانَ، لَوْ أَحْسَنْتَ إِلَى إِخْدَاهُنَّ الدَّهْرَ، ثُمَّ رَأَتْ مِنْكَ شَيْئًا، قَالَتْ : مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ.

Abdullah bin Abbas رضى الله عنهما narrated that the ﷺ Prophet said: Then I saw the Fire - and I have never seen anything more hideous than what I saw today - and I saw that most of its people were women. They said: Why, Messenger of Allāh? He said: Because of their ingratitude. It was asked: Are they ungrateful to Allāh? He ﷺ said: They are ungrateful to their husbands, and they are ungrateful for good behaviour (towards them). Even if you were to behave well to one of them for a whole lifetime and she were to see you do something (that she did not like) she would say that she had never seen anything good from you.¹

(2) عن عبد الله بن أبي أوفى رضى الله عنه قال: لما قدم معاذ من الشام، سجد للنبي ﷺ قال: ما هذا يا معاذ ؟ قال: أتيت الشام، فوافقتهم يسجدون لأساقفتهم وبطارقتهم، فوددت في نفسي أن تفعل ذلك بك، فقال رسول الله ﷺ: فلا تفعلوا، فإني لو كنت أمرا أحدا أن يسجد لغير الله، لأمرت المرأة أن تسجد لزوجها، والذي نفس محمد بيده، لا تؤدي المرأة حق ربها حتى تؤدي حق زوجها.

Abdullah bin Abi Awfa رضى الله عنه narrated that the ﷺ Prophet said: When Muaz returned from Syria, he prostrated before the Holy Prophet ﷺ. The Prophet ﷺ exclaimed, O Muaz! What is this? He replied: When I went to Syria I saw the Christians prostrating before their religious leaders and their generals. So I thought to myself that we should do the same to you O Prophet of Allāh ﷺ. He ﷺ said: Do not do this! If I were to order someone to prostrate in front of anyone other than Allāh, I would order the wife to prostrate before her husband (due to the rights he has over her). By He who holds my soul! A woman cannot fulfil the rights of her Lord until she has fulfilled the rights of her husband.²

(3) عن معاذ رضى الله عنه قال: قال رسول الله ﷺ: لا تجد امرأة حلاوة الإيمان حتى تؤدي حق زوجها.

¹ Al-Bukhārī: 9/298

² Ibn Mājah: 1/582

Mu‘aadh عليه السلام narrated that the ﷺ Prophet said: A woman cannot taste the sweetness of faith until she fulfils the rights of her husband.¹

It is evident from the above narration that if a woman disobeys and fails to fulfil the rights of her husband, she will be deprived from the sweetness of faith.

- Leaving the house without the permission of the husband:

Some women leave their houses without the permission of their husbands. This is a huge sin. These types of women remain under the wrath of Allāh ﷻ. The wise women are those who seek permission before they leave the house. If the husband permits, she may leave and if he prohibits her from leaving, she should not leave.

Hazrat Anas رضي الله عنه has narrated:

(1) لَمَّا امْرَأَةٌ خَرَجَتْ مِنْ بَيْتِ زَوْجِهَا بِغَيْرِ إِذْنِهِ، كَانَتْ فِي سَخَطِ اللَّهِ تَعَالَى حَتَّى تَرْجِعَ إِلَى بَيْتِهَا أَوْ يَرْضَى عَنْهَا زَوْجُهَا.

Any woman, who leaves her husband's house without his permission, remains under the wrath of Allāh ﷻ until she returns home or until her husband is pleased with her.²

(2) عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: لِلْمَرْأَةِ سِتْرَانِ: الْقَبْرِ وَالزَّوْجِ.

Ibn Abbas رضي الله عنهما narrated that the ﷺ Prophet said: A woman has two abodes; the grave (which she will be placed in after her death) and her husband (the house of the husband).³

Those women who talk about equality and claim that men and women are equal, they also claim that if men are allowed to leave the house at any time without seeking permission, women should also be allowed to do the same. These types of women destroy their lives and their hereafter. Furthermore, these women are not only disliked by Allāh ﷻ but they are also disliked by the Prophet ﷺ.

It is stated in a Hadith:

عَنْ أُمِّ سَمْلَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنِّي لَأُبْغِضُ الْمَرْأَةَ تَخْرُجُ مِنْ بَيْتِهَا تَجْرُ ذَيْلُهَا تَشْكُو زَوْجَهَا.

¹ Al-Mustadrak: 4/172

² Kanzul ‘Ummāl: 6/160

³ Kanzul ‘Ummāl: 6/171

Umm Salamah رضي الله عنها narrated that the ﷺ Prophet said: Verily, I despise the woman who leaves her house (husband's house) dragging her veil and complaining about her husband.¹

- Demanding divorce:

The right of giving divorce is for men only. However, Allāh ﷻ has given the wife the right to request divorce on the condition that the husband is not fulfilling her rights, is doing injustice to her, and is not providing her with food and shelter. If a woman asks for divorce without a legitimate reason, she is committing a grave sin. These women will not only be prevented from entering Paradise, but they will not even be able to smell the fragrance of Paradise. It is stated in a Hadith:

عن ثوبان رضي الله عنه أن رسول الله ﷺ قال: أيما امرأة سألت زوجها طلاقا في غير ما بأس فحرام رائحة الجنة.

Thawban رضي الله عنه narrated that the ﷺ Prophet said: If any woman asks her husband for a divorce for no compelling reason, she will be deprived of the fragrance of Paradise.²

Fights and arguments are common in husbands and wives, but this does not mean that they get separated by divorce. They should both try to settle their differences between themselves rather than involving others in their personal issues because sometimes other people make the condition between the husband and wife worse rather than trying to help solve their problems.

It is also seen that some women have a great influence on others, especially those who are having relationship issues. They tell those women to leave their husbands and tell them that they will find other men more suitable for them. Consequently, the wife begins to demand divorce and if the husband refuses to divorce her, she asks for 'Khula' (the separation of the wife in return for a payment) and those women who ask for 'Khula' are considered as hypocrites.

The Prophet ﷺ has stated:

إن المختلعات من المنافقات

Verily, those women who ask for Khula' are hypocrites.³



¹ Majma' Al-Zawā'id: 4/316

² Abu Dāwūd: 1/303

³ Al-Targheeb wa Al-Tarheeb: 667

88) Reciting the following Dua' upon entering the markets:

" لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَ هُوَ حَيٌّ لَا يَمُوتُ
بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ "

A person who recites the following Dua' when entering the markets will enter *Jannah*:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

A Hadith states:

عن عمر رضي الله عنه أن النبي ﷺ قال: من دخل السوق فقال: لا اله الا الله وحده لا شريك له له الملك وله الحمد يحيي ويميت وهو حي لا يموت بيده الخير وهو على كل شيء قدير. كتب الله له ألف ألف حسنة ومحا عنه ألف ألف سيئة ورفع له ألف ألف درجة و بنى له بيتا في الجنة.

‘Umar رضي الله عنه narrated that the Prophet ﷺ said: Whoever enters the marketplace and says: There is none worthy of worship except Allāh, Alone, without partner, to Him belongs the dominion, and to Him is all the praise, He gives life and causes death, He is Living and does not die, in His Hand is the good, and He has power over all things, (*Lā ilāha ill Allāh, waḥdahu lā sharīka lahu, laḥul-mulku wa laḥul-ḥamdu, yuḥyī wa yumītu, wa huwa ḥayyun lā yamūtu, biyadihil-khairu, wa huwa `alā kulli shay'in qadīr*) Allāh shall record a million good deeds for him, wipe a million evil deeds away from him, raise a million ranks for him, and a house for him will be built in *Jannah*.¹

There are disputes amongst scholars on the authenticity of this *Hadith* however, Hakim states in his *Mustadrak*:

هذا اسناد صحيح على شرط الشيخين

“This is a strong chain of narration and fulfills the conditions of the two *Sheikhs*”.

Nonetheless, narrations can be used to explain virtues.



¹ Mustadrak Hakim: 1/721

89) A person who stays away from idle talk

‘Laghw’ refers to evil vain talk, dirty, false, falsehood, nonsensical, meaningless and anything forbidden by Allāh ﷻ. It refers to anything which serves no purpose or goal in a Muslim’s life. It also includes all types of sins. People who refrain from *Laghw* are promised *Jannah* in Surah al-Mu’minoan:

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ.

"And they who turn away from ill speech".¹

After describing a few more attributes of the believers, Allāh ﷻ informs them of their reward:

أُولَئِكَ هُمُ الْوَارِثُونَ - الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ.

"Those are the inheritors. Who will inherit al-Firdaus (the highest level of Jannah). They will abide therein eternally".²



90) A practicing scholar

Among those who will go to *Jannah* are the fortunate scholars who act according to knowledge. Gaining knowledge alone is not enough, knowledge with implementation is required. The Holy Qur’ān praises such scholars, and they will be forgiven on the Day of Judgement.

عن ثعلبة بن الحَكَم عن رسول الله ﷺ قال: يقول الله تعالى يوم القيامة للعلماء إني لم أضع علمي وحكمتي فيكم إلا وأنا أريد أن أغفر لكم على ما كان منكم ولا أبالي.

Tha‘labah bin al-Hakim ؓ narrated that the Prophet ﷺ said: Allāh ﷻ will say to the scholars on the Day of Judgement: I gave you my knowledge and wisdom so that I may forgive you for all your sins and I do not mind.³

¹ Surah al-Mu’minoan: 3

² Surah al-Mu’minoan: 10-11

³ Tafsir ibn Kathir: 6/550

Allāh ﷻ created the jinn and humans in this universe and sent down a series of prophets and messengers to guide them. This series of arrival of the Messengers was terminated by the revelation of the last Prophet Muhammad ﷺ. So the Almighty prepared a group of scholars to carry out the mission of the prophets.

Scholars are, in a real sense, the foremost responsible for the reformation of society and Allāh ﷻ has placed the responsibility of guiding the people upon their shoulders. The duty of explaining and interpreting the Qur'ān and Sunnah, inviting (*Da'wah*) and guiding has been imposed upon them. These are the people who truly fear Allāh ﷻ as He Himself states in the Qur'ān:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ.

*“Only those fear Allāh, from among His servants, who have knowledge (i.e. scholars of knowledge)”.*¹

Allāh ﷻ also states:

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ.

*“Say: Are those who know equal to those who do not know?”*²

Allāh ﷻ helps acquire the knowledge of Shari'ah to whom He intends good for.³

A scholar who imparts his knowledge to others, will continue to receive his reward even after his death. The Prophet ﷺ stated in a *Hadith*:

عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال: إذا مات الإنسان انقطع عمله إلا من ثلاث: صدقة جارية، أو علم ينتفع به، أو ولد صالح يدعو له.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: When a man dies, his deeds come to an end, except for three: A continuous charity, knowledge by which people derive benefit, and a pious son who prays for him.⁴

¹ Surah Fatir: 28

² Surah al-Zumar: 9

³ Sahih Muslim: 1/390

⁴ Sahih Muslim: 2/51

The scholars are the inheritors of the Prophets:

Knowledge is indeed a great blessing. Islam has given a great status to knowledge because without knowledge, it would be impossible for mankind to progress and succeed. This is the chief reason as to why Allāh ﷻ gave immense knowledge to all the Prophets He sent. All the Prophets sent to their nations were the most knowledgeable of people and Allāh ﷻ had entrusted to them the duty of preaching and advising His religion.

With the death of the Holy Prophets, Allāh ﷻ does not remove the knowledge of religion and Shari'ah rather, the Prophets imparted this great blessing of knowledge to certain chosen people before their deaths. These are the true scholars who are responsible for carrying on the message and teachings of the Prophets. The difference between Prophets and scholars is that scholars are not innocent and nor can they receive any revelation.

Abu al-Dardaa' narrates:

عن أبي الدرداء رضي الله عنه قال سمعت رسول الله ﷺ يقول: من سلك طريقًا يبتغي فيه علمًا سهل الله له طريقًا إلى الجنة، وإن الملائكة لتضع أجنحتها لطالب العلم رضا بما صنع، وإن العالم ليستغفر له من في السماوات والأرض حتى الحيتان في الماء، وفضل العالم على العابد كفضل القمر على سائر الكواكب، وإن العلماء ورثة الأنبياء وإن الأنبياء لم يورثوا دينارًا ولا درهما وإنما ورثوا العلم. فمن أخذه أخذ بحظ وافر.

He who follows a path in quest of knowledge, Allāh will make the path of Jannah easy to him. The angels lower their wings over the seeker of knowledge, being pleased with what he does. The inhabitants of the heavens and the earth and even the fish in the depth of the oceans seek forgiveness for him. The superiority of the learned man over the devout worshipper is like that of the full moon to the rest of the stars (i.e., in brightness). The learned are the heirs of the Prophets who bequeath neither dinar nor dirham but only that of knowledge; and he who acquires it, has in fact acquired an abundant portion.¹

¹ Sunan Tirmidhi: 2/554

The status of a scholar is higher than the status of a worshipper:

Abu Umamah al-Bahali رضي الله عنه narrates:

عن أبي امامة الباهلي رضي الله عنه قَالَ: ذُكِرَ لِرَسُولِ اللَّهِ ﷺ رَجُلَانِ أَحَدُهُمَا عَابِدٌ وَالْآخَرُ عَالِمٌ فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِي عَلَى أَذْنَانِي» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ وَمَلَائِكَتَهُ وَأَهْلَ السَّمَاوَاتِ وَالْأَرْضِ حَتَّى النَّمْلَةُ فِي جُحْرِهَا وَحَتَّى الْحَوْتُ لَيُصَلُّونَ عَلَى مُعَلِّمِ النَّاسِ الْحَيْرِ.

Abu Umama al-Bahili رضي الله عنه said that: Two men, one learned and the other devout, were mentioned to the Prophet of Allah ﷺ, who then said: The superiority of the learned man over the devout man is like mine over the most contemptible among you, adding, Allah, His angels, the inhabitants of the heavens and the earth, even the ant in its hole and even the fish invoke blessings on him who teaches men what is good. ¹

The value of knowledge and scholars:

Allāh ﷻ states in Surah al-Mujadilah:

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ.

“Allāh will raise those who have believed among you and those who were given knowledge, by degrees. And Allāh is Aware of what you do”. ²



91) Praising Allāh during happiness and grief

Amongst the people of *Jannah* will be those who praise Allāh ﷻ at all times. In happiness and prosperity, people generally praise Allāh ﷻ but the real test is to praise Allāh ﷻ during calamities and trials. Such people will be invited to enter *Jannah* first:

عن ابن عباس رضي الله عنهما قال: قال رسول الله ﷺ: أول من يدعى إلى الجنة الذين يحمدون الله في السراء والضراء.

¹ Sunan Tirmidhi: 2/554

² Surah al-Mujadilah: 11

Ibn Abbas رضي الله عنهما narrated that the Prophet ﷺ said: The first people to be called to *Jannah* will be those who praised Allāh ﷻ during hardship and ease.¹

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: إِنَّ أَفْضَلَ عِبَادِ اللَّهِ يَوْمَ الْقِيَامَةِ الْحَمْدُؤُونَ .

Imran bin Husain رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet ﷺ said: On the Day of Judgement, the best of Allāh's servants will be those who used to praise Him in abundance.²



92) Being amongst the *Mugarrabeen* (those who are close to Allāh ﷻ)

Mugarrabeen are those people who not only fulfill all obligatory acts but also perform *Nawafil* (voluntary) deeds to get closer to Allāh ﷻ. They refrain from all *Makrooh* (disliked) and *Haraam* (prohibited) acts and perform all *Waajib* (compulsory) and *Mustahab* (preferred) acts. Allāh ﷻ says in a *Hadith Qudsi*:

وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ.

And My slave keeps on coming closer to Me through performing *Nawafil* (prayer or doing extra deeds besides what is obligatory) till I love him.³

Their reward will be *Jannah* as Allāh ﷻ mentions in Surah al-Waqi'ah:

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ.

“And if he [i.e., the deceased] was of those brought near [to Allāh], Then [for him is] rest and bounty and a garden of pleasure”.⁴

أُولَئِكَ الْمُقَرَّبُونَ فِي جَنَّاتِ النَّعِيمِ .

“Those are the ones brought near [to Allāh]. In the Gardens of Pleasure”.⁵



¹ Al-Mustadrak: 1/681

² Al-Tabarani: 18/124

³ Sahih Bukhari: 2/490

⁴ Surah al-Waqi'ah: 88-89

⁵ Surah al-Waqi'ah: 11-12

93) Loving others for the sake of Allāh ﷺ

A high level in *Jannah* is prepared for those who love one another for the sake of Allāh ﷻ. A *Hadith* states:

عن أبي سعيد رضي الله عنه قال: قال رسول الله ﷺ: إن المتحابين في الله تعالى ليرى غرفهم في الجنة كالكوكب الطالع الشرقي أو الغربي. فيقال من هؤلاء؟ فيقال: هؤلاء المتحابون في الله.

Abu Sa‘eed رضي الله عنه narrated that the Prophet ﷺ said: Indeed those who love each other for the sake of Allāh ﷻ will see their rooms in *Jannah* like they see the ascending eastern star, or the western star. It will be said: Who are these people? It will be replied: These are the people who loved each other for the sake of Allāh ﷻ. ¹



94) Being kind to one’s neighbors

A person who treats his neighbor well will be amongst the inhabitants of *Jannah* as the Prophet ﷺ said:

عن أبي هريرة رضي الله عنه قال: قال رجل: يا رسول الله! إن فلانة يُذكر من كثرة صلاتها وصيامها وصدقها غير أنها تُؤذي جيرانها بلسانها، قال: هي في النار، قال: يا رسول الله! فإن فلانة يُذكر من قلة صيامها وصدقها وصلاتها وإعما تُصدق بالأنوار من الأقط ولا تؤذي جيرانها بلسانها، قال: هي في الجنة.

It was narrated that Abu Hurairah رضي الله عنه: A man said: O Messenger of Allāh! So and so (a woman) – and he spoke of how much she prayed and fasted and gave charity – but she annoys her neighbours with her (sharp) tongue. He said: She will be in Hell. He said: O Messenger of Allāh! So and so (another woman) and he spoke of how little she fasted and gave charity and prayed but she gives cheese in charity and she does not annoy her neighbours with her (sharp) tongue. He said: She will be in Paradise. ²

¹ Musnad Ahmad: 18/345

² Musnad Ahmad: 15/421-422

Rights of the neighbours:

Islam has given certain rights to neighbours. Allāh ﷻ says:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا .

“Worship Allāh and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbour, the neighbour farther away, the companion at your side, the traveller, and those whom your right hands possess. Indeed, Allāh does not like those who are self-deluding and boastful”.¹

A neighbour has rights irrespective of whether the neighbour is a relative or not, Muslim or *Kafir*, righteous or a transgressor, a friend or an enemy, treats you well or treats you badly, or is known to you or a complete stranger. One must fulfill the rights of the neighbour at all costs.

Below are a few Ahadith that show the importance of being kind to one's neighbours and fulfilling their rights:

(1) عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قُلْتُ يَا رَسُولَ اللَّهِ! إِنَّ لِي جَارَيْنِ فإِلَى أَيِّهِمَا أَهْدِي قَالَ إِلَى أَقْرَبِهِمَا مِنْكَ بَابًا.

Narrated ‘Aaishah رضي الله عنها that I said: O Allāh's Messenger ﷺ! I have two neighbours! To whom shall I send my gifts? He said: To the one whose gate is nearer to you.²

(2) عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورَثُهُ .

Ibn Umar reported Allāh's Messenger ﷺ as saying: Jibreel (عليه السلام) impressed upon me (the kind treatment) towards the neighbor (so much) that I thought as if he would soon confer upon him the (right) of inheritance.³

عن أبي شريح: أن النبي ﷺ قال: والله لا يؤمن، والله لا يؤمن، والله لا يؤمن، قيل ومن يا رسول الله؟ قال: الذي لا يأمن جاره بوائقه

Abu Shuraih رضي الله عنه narrated that the Prophet ﷺ said: By Allāh, he is not a believer! By Allāh, he is not a believer! By Allāh, he is not a

¹ Surah al-Nisaa': 36

² Sahih Bukhari: 1/398

³ Sahih Bukhari: 2/415

believer. It was asked: Who is that O Messenger of Allāh? He said: One whose neighbor does not feel safe from his evil.¹

The importance of being good to one's neighbors is evident from the above *Hadith*. The Prophet ﷺ swore by Allāh ﷻ to emphasize the importance of being kind to the neighbors. This in itself is sufficient for a true believer to understand the seriousness of the matter.



95) Memorizing the Holy Qur'ān

A person who memorizes the Holy Qur'ān will enter *Jannah*. Abdullah ibn 'Umar narrates that the Prophet ﷺ said:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: يُقَالُ - يَغْنِي لِصَاحِبِ الْقُرْآنِ -: اقْرَأْ وَارْتَقِ وَرَتِّلْ كَمَا كُنْتَ تُرَتِّلُ فِي الدُّنْيَا، فَإِنَّ مَنْزِلَتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُ بِهَا.

Abdullah bin 'Umar رَضِيَ اللَّهُ عَنْهُمَا narrated that the Prophet ﷺ said: The one who was devoted to the Qur'ān will be told to recite, ascend and recite carefully as he recited carefully when he was in the world, for he will reach his abode when he comes to the last verse he recites.²

عن عائشة رَضِيَ اللَّهُ عَنْهَا عن النبي ﷺ قال: مثل الذي يقرأ القرآن وهو حافظ له مع السفرة الكرام البررة.

Hazrat 'Aaishah رَضِيَ اللَّهُ عَنْهَا narrated that the Prophet ﷺ said: The parable of a person who recites the Qur'ān and masters it by heart, will be with the noble righteous Angels (in Heaven).³

قال أبو أمامة ؓ: احفظوا القرآن، فإن الله لا يعذب بالنار قلباً وعى القرآن.

Abu Umamah ؓ said: Memorize the Qur'ān, for indeed Allāh ﷻ will not punish a person whose heart is filled with the Qur'ān".⁴



¹ Sahih Bukhari: 2/415

² Musnad Ahmad: 11/404

³ Sahih Bukhari: 2/239

⁴ Sharh al-Sunnah li al-Baghawi: 4/437

96) To recite *Sayyidul Istighfar* day and night

Those who make *Istighfar* (seek Allāh's forgiveness) in abundance will enter *Jannah* particularly those who recite سيد الاستغفار. Shaddad bin Aws narrates that the Prophet ﷺ said:

عن شداد بن أوس رضي الله عنه عن النبي ﷺ قال: سيد الاستغفار أن يقول العبد: اللهم أنت ربي، لا إله إلا أنت، خلقتني وأنا عبدك، وأنا على عهدك ووعدك ما استطعت أعوذ بك من شر ما صنعت أبوء لك بنعمتك علي، وأبوء بذنبي، فاغفر لي فإنه لا يغفر الذنوب إلا أنت، من قالها من النهار موقناً بها، فمات من يومه قبل أن يمسي، فهو من أهل الجنة، ومن قالها من الليل وهو موقن بما فمات قبل أن يصبح، فهو من أهل الجنة.

Shaddad bin Aws رضي الله عنه narrated that the Prophet ﷺ said: The best supplication for seeking forgiveness (Syed-ul- Istighfar) is to say: *Allāhumma Anta Rabbi, la ilaha illa Anta, khalaqtani wa ana 'abduka, wa ana 'ala 'ahdika wa wa'dika mastata'tu, a'udhu bika min sharri ma sana'tu, abu'u laka bini'matika 'alayya, wa abu'u bidhanbi faghfir li, fa innahu la yaghfirudh-dhunuba illa Anta.* (O Allāh! You are my Rubb. There is no true God except You. You have created me, and I am Your slave, and I hold to Your Covenant as far as I can. I seek refuge in You from the evil of what I have done. I acknowledge the favours that You have bestowed upon me, and I confess my sins. Pardon me, for none but You has the power to pardon).' He who supplicates in these terms during the day with firm belief in it and dies on the same day (before the evening), he will be one of the dwellers of *Jannah*; and if anyone supplicates in these terms during the night with firm belief in it and dies before the morning, he will be one of the dwellers of *Jannah*.¹

The virtues of *Istighfar* have been discussed previously.



¹ Sahih Bukhari: 2/459

97) To recite **لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ** abundantly

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ is a treasure from the treasures of *Jannah*. Below are a few *Ahadith* that highlight the importance of this powerful phrase:

(1) عَنْ أَبِي مُوسَى رضي الله عنه قَالَ كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَقَالَ يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ قُلْ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فَإِنَّهَا كَنْزٌ مِنْ كُنُوزِ الْجَنَّةِ. أَوْ قَالَ أَلَا أَدُلُّكَ عَلَى كَلِمَةٍ هِيَ كَنْزٌ مِنْ كُنُوزِ الْجَنَّةِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

Abu Musa رضي الله عنه narrated that we were with the Prophet ﷺ said while travelling and he said: O `Abdullah bin Qais! Say: *Laa hawla wa laa quwwata illaa billah*, for it is one of the treasures of Paradise. Or he said: Shall I tell you a word which is one of the treasures of Paradise? It is: *Laa hawla wa laa quwwata illaa billah*. (There is no might nor strength except by Allāh).¹

(2) عَنْ قَيْسِ بْنِ سَعْدٍ بْنِ عُبَادَةَ، أَنَّ أَبَاهُ، دَفَعَهُ إِلَى النَّبِيِّ ﷺ يَخْدُمُهُ. قَالَ فَمَرَّ بِي النَّبِيُّ ﷺ وَقَدْ صَلَّيْتُ فَضَرَبَنِي بِرِجْلِهِ وَقَالَ: أَلَا أَدُلُّكَ عَلَى بَابٍ مِنْ أَبْوَابِ الْجَنَّةِ. فُلْتُ: بَلَى. قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

Qais bin Sa'd bin `Ubadah narrated: that his father offered him to the Prophet ﷺ to serve him. He said: So the Prophet ﷺ passed by me, and I had just performed Salat, so he poked me with his foot and said: Should I not direct you to a gate from the gates of Paradise? I said: Of course. He ﷺ said: There is no might or power except with Allāh (*Lā hawla wa lā quwwata illā billāh*).²

(3) عَنْ حَازِمِ بْنِ حَزْمَلَةَ رضي الله عنه قَالَ مَرَزْتُ بِالنَّبِيِّ ﷺ فَقَالَ لِي: يَا حَازِمُ أَكْبِرْ مِنْ قَوْلِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فَإِنَّهَا مِنْ كُنُوزِ الْجَنَّةِ.

It was narrated that Hazim bin Harmalah said: I passed by the Prophet ﷺ and he said to me: O Hazim, say often: *La hawla wa la quwwata illa billah* (there is no power and no strength except with Allāh), for it is one of the treasures of Paradise.³

From the above narrations, it is evident that **لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ** is a treasure of *Jannah* as this phrase carries a precious meaning in which man confesses to the superiority of Allāh ﷻ over everything else as well as man's helplessness without the Almighty. Hence, this short yet powerful phrase should be recited as often as one can.



¹ Sahih Bukhari: 2/475

² Sunan Tirmidhi: 2/658

³ Sunan Ibn Majah: 407

98) Repeating the words of the *Adhaan* with sincerity

A person who repeats the words of the *Adhaan* with sincerity will enter *Jannah*. The Prophet ﷺ said:

عن عمر بن الخطاب رضي الله عنه قال: قال رسول الله ﷺ: إِذَا قَالَ الْمُؤَدِّنُ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ فَقَالَ أَحَدُكُمْ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ. ثُمَّ قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ. ثُمَّ قَالَ: أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ قَالَ: أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. ثُمَّ قَالَ: حَيَّ عَلَى الصَّلَاةِ قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ثُمَّ قَالَ: حَيَّ عَلَى الْفَلَاحِ قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. ثُمَّ قَالَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ قَالَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ثُمَّ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ مِنْ قَلْبِهِ دَخَلَ الْجَنَّةَ .

‘Umar b. al-khattab reported the Messenger of Allāh ﷺ as saying: When the MU’ADHDHIN says: Allāh is most great, Allāh is most great, and one of you says in response: Allāh is most great, Allāh is most great; then says: I testify that there is no god but Allāh, and he says in response: I testify that there is no god but Allāh, then say: I testify that Muhammad is the Messenger of Allāh, and he makes the response: I testify that Muhammad is the Messenger of Allāh, then says: Come to prayer, and he makes the response: There is no might and no power except in Allāh: then says: Allāh is most great, Allāh is most great, and he makes the response: Allāh is most great, then says: There is no god but Allāh, if he says this from his heart, he will enter Paradise.¹



99) Being patient during illness

Being patient during sickness will take a person to *Jannah*. It is narrated in a *Hadith*:

عَنْ عَطَاءِ بْنِ أَبِي رَاحٍ قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ: أَلَا أُرِيكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ؟ قُلْتُ: بَلَى، قَالَ: هَذِهِ الْمَرْأَةُ السُّودَاءُ، أَتَيْتِ النَّبِيَّ ﷺ فَقَالَتْ: إِنِّي أَصْرَعْتُ، وَإِنِّي أَتَكَشَّفْتُ، فَادْعُ اللَّهَ لِي، قَالَ: إِنْ شِغِفَتْ صَبَرْتَ وَلَكِ الْجَنَّةُ، وَإِنْ شِغِفَتْ دَعَوْتَ اللَّهَ أَنْ يُعَاقِبَكَ فَقَالَتْ: أَصْبِرْتُ فَقَالَتْ: إِنِّي أَتَكَشَّفْتُ، فَادْعُ اللَّهَ لِي أَنْ لَا أَتَكَشَّفَ، فَدَعَا لَهَا.

‘Ata’ b. Abu Rabah said Ibn ‘Abbas asked whether he would like him to show him a woman who would go to Paradise. When he

¹ Sahih Muslim: 1/202-203

replied that he certainly would, he said: This black woman came to the Prophet and said: Messenger of Allāh! I am subject to fits and become uncovered, so make supplication to Allāh for me. He replied: If you wish you may endure it and be rewarded with Paradise, but if you wish I shall make supplication to Allāh to cure you. She said: I shall endure it. Then she added: But since I become uncovered, make supplication to Allāh that that may not happen. He then made supplication for her.¹

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: إِنَّ اللَّهَ قَالَ: إِذَا ابْتَلَيْتُ عَبْدِي بِحَبِيبَتِيهِ فَصَبَرَ، عَوَّضْتُهُ مِنْهُمَا الْجَنَّةَ (تَرْيِدُ: عَيْنِيهِ).

Allāh, the Glorious and Exalted said: When I afflict my slave in his two dear things (i.e., his eyes), and he endures patiently, I shall compensate him for them with Jannah.²

A person should never ask for sickness, however if he falls ill, he should remain patient and because of his patience, Allāh ﷻ will reward him with the greatest of rewards which is *Jannah*.



100) Performing every deed purely for the sake of Allāh ﷻ

Ikhlāas (sincerity) in every deed is of utmost importance. There are multiple definitions of *Ikhlāas* given by scholars:

- 1) Knowing the sole purpose of obedience to Allāh ﷻ is called sincerity
- 2) *Ikhlāas* is to perform all deeds (apparent and hidden) equally with the intention to please Allāh ﷻ and to refrain from showing off to others
- 3) "خلص بخلص خلوصاً" means to purify and cleanse. It is also said: "خلصه" i.e. he was saved from him. And *Ikhlāas* in obedience refers to abstaining from showing off to others.

¹ Sahih Bukhari: 2/362

² Sahih Bukhari: 2/363

The sincerity in the life of a Muslim is that he uses his words, his deeds and all his actions and teachings for the sake of Allāh ﷻ only.

Allāh ﷻ states:

فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ.

“So worship Allah ‘alone’, being sincerely devoted to Him.”¹

Another verses states:

إِنَّمَا نَطْعِمُكُمْ لَوْحَهُ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا.

“And there are those who would dedicate their lives to Allah’s pleasure.”²

Allah ﷻ also says:

وَمَنْ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ.

“We feed you only for the sake of Allah, seeking neither reward nor thanks from you.”³

The Prophet ﷺ also stated in a *Hadith*:

عَنْ زَيْدِ بْنِ أَرْقَمٍ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصًا دَخَلَ الْجَنَّةَ، قِيلَ: وَمَا إِخْلَاصُهَا؟ قَالَ: أَنْ تَحْجُزَهُ عَنْ حَاوِمْ اللَّهِ عَزَّ وَجَلَّ.

Zaid bin Arqam ؓ narrated that the Prophet ﷺ said: Whoever recites لا إِلَهَ إِلَّا اللَّهُ (there is no God but Allāh) with sincerity will enter *Jannah*.

It was asked: What is (the sign) of its sincerity? He ﷺ replied: When it prevents you from the prohibition of Allāh ﷻ.⁴

¹ Surah al-Zumar: 2

² Surah al-: 9

³ Surah al-Baqarah: 207

⁴ Al-Mu’jam al-Waseet: 1/249, Mukhtar al-Saheeh: 77

Below are a few things which must be carried out with sincerity:

- 1) Sincerity in *Tawheed*
- 2) Sincerity in our intentions
- 3) Sincerity in *Salaah*
- 4) Sincerity in fasting
- 5) Sincerity in praying during the nights of Ramadan
- 6) Sincerity in coming to the Mosques
- 7) Sincerity in listening to the *Adhaan*
- 8) Sincerity in giving *Zakaat*
- 9) Sincerity in giving charity
- 10) Sincerity whilst performing *Hajj*
- 11) Sincerity in fighting/striving in the path of Allāh ﷻ
- 12) Sincerity in repentance
- 13) Sincerity in seeking forgiveness
- 14) Sincerity while performing *Dhikr*
- 15) Sincerity in speaking the truth
- 16) Sincerity in being patient
- 17) Sincerity in putting trust in Allāh ﷻ
- 18) Sincerity in loving another Muslim
- 19) Sincerity in visiting another Muslim
- 20) Sincerity in obeying the parents
- 21) Sincerity in staying away from prohibitions
- 22) Sincerity in *Zuhd* and *Taqwaa*
- 23) Sincerity in submission and humility
- 24) Sincerity in building a Mosque

- 25) Sincerity while attending a *Janazah* (funeral)
- 26) Sincerity while feeding the poor
- 27) Sincerity while making *Dua*’

There are numerous other acts that require sincerity. In fact, every deed we do should be to please Allāh ﷻ and in return of our sincerity, Allāh ﷻ will grant us *Jannah*.



By the grace and blessings of Allāh ﷻ, 100 deeds have been collected in this book that will take a person to *Jannah*.

May Allāh ﷻ make this book beneficial for us and enable us to implement these deeds in our lives.

This book concludes with sincerity and in hope that Allāh ﷻ grants me the ability to be sincere in all acts and to attain His pleasure.

May Allāh ﷻ make this little effort a *Sadaqah Jariyah* for me, my parents, my son Hafiz Ikramullah Ahmed, who translated this book from Urdu to English, and my entire family.

May Allāh ﷻ unite us all in *Jannah*. (Ameen).



Resources and References

	Book name	Author	Year of death	Publisher
1	Al-Daa' wa al-Dawaa'	'Allamah ibn Qayyim Jawzi	751(AH)	Dar al-Hadith - Cairo
2	Al-Durr al-Manthoor	Jalal Al-Deen Suyuti	911 (AH)	Dar al-Fikr – Beirut
3	Al-Itqaan	Jalal Al-Deen Suyuti	911 (AH)	Markaz al-Dirasat Al-Qur'aniyyah - Riyadh
4	Al-Jami' al-Sagheer	Jalal Al-Deen Suyuti	911 (AH)	Al-Maktab al-Islami – Beirut
5	Al-Mu'jam al-Awsat	Sulaiman bin Ahmad Tabarani	360(AH)	Dar al-Haramain – Cairo
6	Al-Mu'jam al-Kabeer	Sulaiman bin Ahmad Tabarani	360(AH)	Maktabah ibn Taymiyyah - Cairo
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8	Al-Mustadrak lil Hakim	Muhammad bin Abdullah- Hakim	405(AH)	Dar al-Kutub al-Ilmiyyah – Beirut
9	Al-Nihayah	Abu al-Fidaa Ismail bin Umar bin Kathir	774(AH)	Dar Ibn Jawzi – Dammam
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